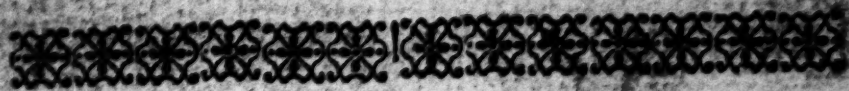


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# DISCOURSES

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## Publick Assemblies

Of the PEOPLE called

## QUAKERS,

BY

## THOMAS STORY.

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Taken in **SHORT-HAND**; and, after being  
transcribed at Length, Examined by the said  
**T. STORY**, and published by his Permission.

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L O N D O N :

Sold by **T. COOPER**, at the Globe in Pater-noster Row.

**MDC CXXXVIII.**

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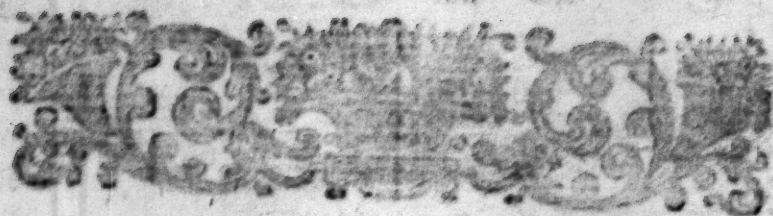




HAVING examined these Discourses, I find them agreeable to what I delivered in the Meetings, to the best of my Remembrance.

*Thomas Story.*





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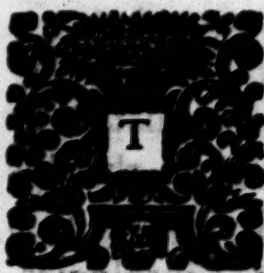




# PREFACE,

BY THE

## EDITOR.



HOUGH the Usefulness of PREACHING is universally acknowledged among Christians, yet we find they differ in Opinion with Regard to the Manner of performing it, and the Qualifications necessary to the Preacher. A Man is generally required to go through a *Course of Learning at a College or an Academy*, before he be admitted to the Ministerial Office; which done, his usual Method of instructing others, is, by *reading in publick a Discourse*

## P R E F A C E.

*Discourse previously studied and penned in private.* But there are some who think that *a good Life and Conversation, and a sincere Heart, assisted by a Divine Influence,* tho' not accompanied with the Knowledge of the Learned Languages, are sufficient to constitute a Minister of the Gospel; and that the best and most successful Instructions are delivered *without any Premeditation of the Preacher,* when under such a Concern of Mind, as would render his Silence inconsistent with his Duty. This last is well known to be the Opinion of the People called QUAKERS, and I must acknowledge myself to be of the same Sentiment.

It is commonly objected, That an *Ectempore* Preacher must needs be liable to frequent Inaccuracies of Expression; that his Language is seldom grammatical; that it is very difficult for him to avoid Tautologies, and to observe that Method and Coherence which are necessary to the Beauty of a Discourse, &c.

THESE Objections I allow to be true, as to the Matter of Fact; but of small Weight when the Tendency and Design of Preaching are



## P R E F A C E.

are considered; which being to inform the *Mind*, has no farther Regard to the *Ear*, strictly speaking, than what is necessary towards being understood. ---- Not that I deny or despise the Beauties of Language, and the Force of Eloquence, or believe the QUAKERS less sensible of them than others are; but as the Amendment of the Heart is, or ought to be, principally in the Preacher's View, they think a casual Slip of Expression very excusable, while his Meaning is obvious to such as give a proper Attention.

PLAINNESS of Language in a Preacher is certainly most agreeable to the Simplicity of the Gospel, however it may be ridiculed by those who will not give themselves time to consider the Nature of Christianity, or by those who endeavour to make every thing mysterious in Religion, in order to serve their own private Purposes. It is likewise most suitable to the Capacities of Mankind in general: And I believe it will hardly be denied, that a *plain practical* Discourse is preferable to a *learned speculative* one, if it be considered, that the former may be of *universal* Benefit, whereas the latter

## P R E F A C E .

can be profitable (or rather pleasing) only to a few.

As I hinted before, I would not be understood to blame or depreciate the Accomplishments of *Learning* and *Eloquence*: They are certainly *Ornaments* to any Man, and more especially to a Preacher. But tho' the *QUAKERS* esteem these Qualifications as *useful*, yet because they deny them to be absolutely *necessary* and *essential* to a *Gospel Minister*, they have been condemned as *Despisers of Science*, and obstinate *Encouragers of Ignorance*, even in their Teachers, in whom Knowledge ought most to abound. Which wrong Notion has so much prevailed, that Men of tolerable Capacities will enter their Meetings with a contemptuous Smile; and, as they come with a full Expectation of hearing nothing but *Nonsense*, are very unwilling to own themselves disappointed.

I AM far from insinuating, by what I have said, that the following Discourses are offered to the World as a Specimen of uncommon Learning and Eloquence; they being neither preached with a View of being  
made



## P R E F A C E

made publick, nor at first taken down with that Intent: Nor are they chose on Account of their excellling the Discourses generally delivered by the same Person; for, as they were spoken without the particular Design of Publication, it is improbable they should contain any particular Excellencies.

WHEN they were transcribed from the Short-Hand, and shewn to several Friends who heard them, they appeared so full of sound Doctrine and Argument, that it was thought they might bear printing, with a few trifling Alterations; which were accordingly made, agreeably to what the Author and some of the Auditors could recollect of their first Shape; he declining to alter them in any other Respect, that they might keep their genuine Simplicity, notwithstanding a few insignificant Slips that may possibly have escaped him.

As these Discourses are offered to the Publick as they were first delivered by one engaged in a pretty constant Course of Preaching, without any other Design than the Edification of his Hearers, and publish'd with little or no Improvement, the Allow-

## P R E F A C E.

ance which is natural on these Accounts will, I believe, be as much Indulgence as they will stand in need of in the Eyes of the Judicious.

BEFORE I conclude, I cannot help observing, with much Pleasure, how superior these are, even in their present Form, to many Sermons which are daily published by Men who have spent a Number of Years in studying the Art of making them, and who never produce one without Labour and mature Deliberation.---- In Discourses offered by such Men, Faults are much less excusable, it being the professed Business of their Lives to avoid them; great Part of which is assigned to the Study of a Science unknown to the first Promulgators of the Gospel, that of our *School-Divinity*; which has been of very little Service to Mankind, unless by introducing a vast Number of subtil and perplexing Distinctions, unintelligible Definitions, and such-like Stuff, wherein some of the most famous modern Preachers are peculiarly skilled; but which can never in the least promote the main Design of Christianity, *the Putting an End to Sin, and the Introducing of Righteousness.*

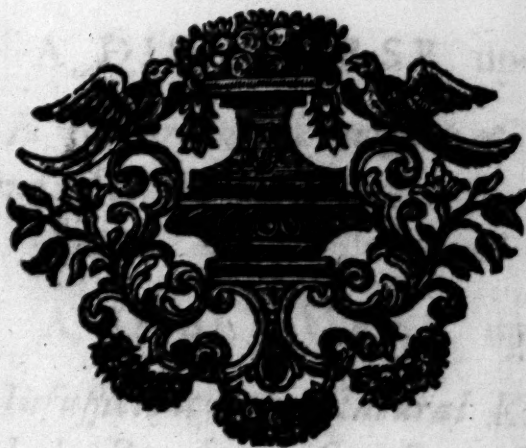
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# P R E F A C E.

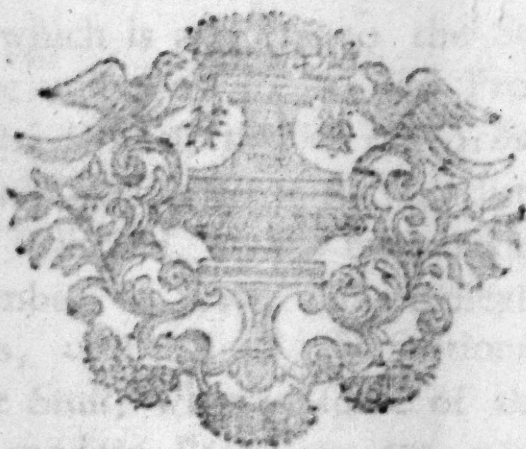
I HAVE nothing more to add, than my earnest Wish, that these Discourses may be read with Coolness, and without Prejudice or Partiality ; and that the Divine Blessing may attend the Perusal of them, which alone can make them effectual to answer the Design of the Preacher, and the Desire of

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of the Reader.

# The Editor.





The SUBJECTS



The Fall of Man in the First Adam, and  
his Restoration by Christ, the Second  
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THE

SUBJECTS

Of the following

DISCOURSES.

A DISCOURSE upon

*THE Nature and Necessity of Knowing  
One's-Self,* Page 8

A DISCOURSE upon

*The Insufficiency of Natural Knowledge,  
and the Benefits arising from that which  
is Spiritual,* Page 29

The

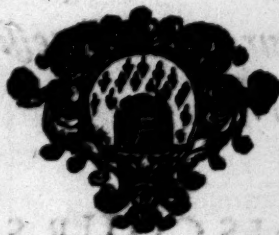
# The S U B J E C T S.

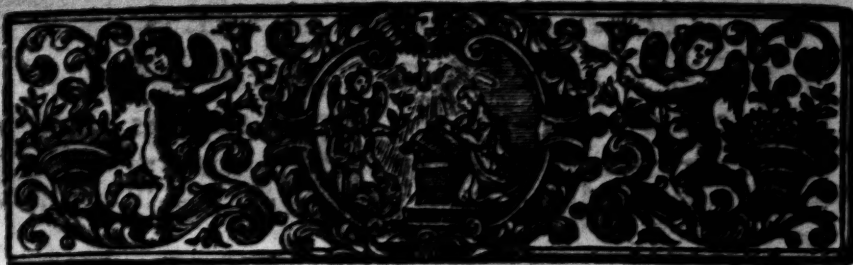
## A DISCOURSE upon

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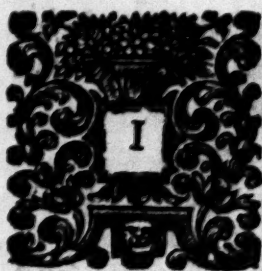


THE  
NATURE *and* NECESSITY  
OF  
Knowing One's-Self.

---

A DISCOURSE *delivered at the*  
*Meeting-House in Gracechurch-street,*  
London, *June 12, 1737.*

---



HAVE in Remembrance a very short Precept of a Man of Understanding, tho' not under the Character of a *Jew* or *Christian*, which, I think, may be well worthy of the Notice of every one here; and it is this: "Know Thyself." There is not a more useful Knowledge than this, except the Knowledge of God; and if we do not know ourselves, how shall we know the Lord? I have observed, as I sat in Silence, waiting upon God in this Meeting, that

B

all



## 10 *The* ADVANTAGES

all Matter is created of God, as well that which is inert and lifeless, as the living Creatures ; and all Matter that we are acquainted with revolves from Form to Form, but there is no Annihilation of any.

THE Plants of the Earth observe a Succession from Age to Age ; From small Seeds they spring up, and proceed from Stature to Stature, after their Kinds, till they arrive at the Perfections assigned them ; and then also they gradually decline, and others take Place from their Seeds, and as their Offspring.

THE living Creatures also observe the Laws prescribed them ; after their Manner producing their own Species, which renew, increase, decrease, and succeed, from Generation to Generation, as the others do ; so that there is no certain Continuance of any Particular.

THE next Thing I have in View is, the very low State in which we Mortals are first produced into this World. In that State we have no Knowledge, no Understanding, but are like the Beasts of the Field, and other Animals, or even more helpless than they, and incapable of any Law but that of Nature, which we cannot break.

AND, being endued with five Senses, we grow up by imperceptible Gradations, in the Use of them, and proceed from Stature to Stature, and Strength to Strength, both of Body and Mind, to the Degrees of which we are severally capable, as variously circumstanced, for we are not alike in either.

THE

*of* KNOWING ONE'S-SELF. II

THE Mind, dwelling in the Body, could never perceive, or apprehend, the Things that are without, or have any Knowledge of them, but by the Senses, through the Organs of the Body adapted to that End. The Mind within by these begins to take Notice of Things without; and every Creature and Thing, that we see and observe, exhibits its own Idea to the Sense; and as we grow up, more Objects are frequently presented, and the Mind, which hears, sees, tastes, smells, and handles, by the Organs of the Body, gradually becomes more and more furnished with Ideas, which, in Time, it is enabled to collate and compare; and as the Understanding is by this Means enlarged, it now begins to attend to Causes and their Effects, and to form some Conjectures of the Why and Why Not of Things, whence they are, why they are thus and not otherwise: And as they differ in their Forms, so likewise in their Natures, Virtues, and Ends, it is the Mind and Understanding, being informed of the outward Creation by the Senses, that deduces this Consequence from those Premises; That they, and we ourselves also, must have an Author of our Being, All-wise, Almighty, Eternal and All-good, Holy, Righteous, Just, and True, worthy above all to be sought after, known, loved, feared, honoured and obeyed. Yet as our first State in this World is only Animal, before we arrive at a competent Degree of Consideration and Understanding, or Knowledge of ourselves, or Value of our immortal Souls; we are by the perpetual Presence of Objects adapted to our Senses, and a natural Propensity to pursue the Sight of the Eye, the Hearing of the Ear, and the Delights which the other Senses, seated in the Natural Mind and Corporal Frame can afford, and which are the



chief Good and of the highest Esteem in our View, as not having yet tasted of any thing of a superior Nature or Kind; we are by these (I say) so strongly habituated and biassed to the Pursuit of these Objects, (tho' most unworthy of our Pains) that we are apt to proceed in this Manner, without a due Search into ourselves, what we are, and why we were created, and produced here in this World, and by whom, and what the proper End of our Being, as if to no other Purpose but to gratify our Senses, and live in sensual Pleasures and Delights, as others the lower Animals do, and like the Brutes of the Field, which feed on the Fruits by the Roots of the Trees, and rest under their Shades, and never look up to see whence the Food and Shelter come, or consider their own Being and End.

Thus the generality of Mankind live, for a Time, in this present World. Whilst in this Manner of Being, they live and die, and are never acquainted with themselves: But he that perfectly knows himself, perceives that Man is an Abridgment of the whole Creation of God, and has made a great Step towards knowing it: But if we are not able rightly to know ourselves, How should we come to the Knowledge of the Most High, our Creator? And if we could know all the Creation, and anatomize every Part of the Matter of it, and distinctly account for the Manner of its Cohesion and Existence, and knew all that is possible to be known of it, and had all the Knowledge of the Angels of God in Heaven; tho' the Knowledge and Contemplation of Things in the Mind and Understanding affords an Intellectual Pleasure, superior to that of the Senses; yet all this would not render us compleatly happy,  
even

even in this present World; we may live and die unhappy notwithstanding: Neither would the gratifying of all our Senses and Appetites, if without Account and with Impunity, alter the Case at all.

WE pursue, with Diligence, those Objects which promise us Delight in the Views we have of them at a Distance: But when obtain'd, tho' with Difficulty and Hazard, and enjoy'd, they do not answer the Expectations we have form'd in our Imaginations concerning them; but perish with the using, and we are disappointed. It is therefore most proper that, as reasonable Creatures, we pursue that Satisfaction, and those Things, which are real, permanent, and everlasting.

WHAT is that, therefore, which makes Mankind everlastingly happy, and gives him full Satisfaction? It is the Knowledge of the Creator of all Things; of the true and living God, and not of the Things that are made only. And it is the Lord himself, that, in infinite Goodness and Mercy, so qualifies the Hearts and Minds of Mankind, that we are made capable of knowing Him, and of being united to Him, and enjoying Him, through that blessed Medium which He, in his Divine Wisdom and Goodness, hath been pleased to prepare.

AND all that are come to any competent Degree of Understanding, Thinking and Consideration, may conclude, that since the Creator hath produced and appointed some Things agreeable unto us, as his Creatures, in which we have great Pleasure and Delight, lawful and allowable, as  
Objects



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Objects and Subjects both of our Senses and Understandings ; how much greater Pleasure and Satisfaction, and more permanent and certain, must there be, in the Knowledge and Enjoyment of the Creator himself, who is the Root and Fulness of all Divine Pleasure unspeakable, and endureth unchangeably for ever.

THE sensible Pleasures created of God, and given unto Man in this Life, (not the false and counterfeit ones forged by Man) tho' agreeable to his Nature and State, and justly and reasonably proportion'd and bounded, are but for a short Season, and attended with such Degrees of Alloy as often render them null : But when God is pleased so to qualify the Mind of Man, that the Creator himself becomes the chief, if not only, Object of his Love, Desire, and Contemplation, then Man finds in the Lord all that his Heart could desire or think, and more abundantly, according to a Saying of an experienced Man of God, " Eye  
" hath not seen, (saith he) nor Ear heard, neither  
" have entered into the Heart of Man, the Things  
" which God hath prepared for them that love  
" Him." And if we love God, we shall likewise love Mankind in the same Love ; for I remember what an Apostle of the Lord Christ said, treating on that Subject, " If a Man loveth not  
" his Brother whom he hath seen, how shall he  
" love God whom he hath not seen ?"

Now what Way, and by what Means, shall we Mortals attain to this Experimental Knowledge of God, so needful and desirable, as the Perfection and Establishment of our Being ? For when we look upon the Heavens and the Earth, and Things that therein are, so far as we can behold

hold them, reasoning from the Effects to the Cause, we conclude that He Is, and that He is the Cause of all Things, and we cannot do otherwise as Rational Beings. And, contemplating God, we must needs determine, as Intelligent Creatures, That He hath all those Divine Attributes we commonly attribute unto Him; as that He is an Eternal, Incomprehensible Spirit, or Mind, Omnipresent, Omniscient, Almighty, All-good, and Unchangeable: And that He hath all those Moral Characters usually ascribed to Him in the holy Scriptures, as Righteousness, Holiness, Justice, Mercy, Truth, Faithfulness: Where also, after the Manner of Men, even the Affections and Passions of Mortals are ascribed to Him, as Anger, Hatred, Fury, Revenge, Jealousy; as also Corporeal Parts and Shapes, as Head, Arms, Hands, Feet; whereas those Human Properties and Parts (considered as in Men) are not really and formally in God, but in the Creatures by whom He worketh.

BUT tho' the Earth sets forth his Handy-work, and the Heavens his Power and Glory; and tho' the holy Scriptures report of the Most High those Things that are true, yet all this (as to us Mortals) is but as an Historical Account, or a Report; for we still remain, in Point of Experience, ignorant of Him of whom it is thus declared, tho' we have believed it as we ought. We are at a Distance still; there is a vast Chasm, and as a fixed Gulf between the Creator and us, all these things notwithstanding.

THE Scripture declares, as from the Mouth of Christ, that God is a Spirit, and we believe it; but who can conceive any proper Idea of a Spirit by



by the Word, what He is, and how He appears to the Mind? He is only known to the Mind by his own Influences, through a holy Medium of his own adapting; by the sensible Operation and Effects of his Wisdom and Power there. And as every Object exhibits its own proper Idea to the Eye, and declares itself thereby in the Light, as a proper and necessary Medium of seeing, without which we could not have form'd any Idea of Things at all; so likewise we can form no Idea of God, but what he Himself is pleased to give, and in what Manner, and by what Medium forever He makes Himself known; and is to all Mankind whatever He pleases to appear to be, and that is according to the various States of Men: And to the Faithful, Holy, Sincere, and Obedient, He is Love; but to the Unfaithful, Unclean, Hypocrites, and Disobedient, He is a consuming Fire and Destroyer; and we are one to another whatever He thinks proper to make us.

AND I give you a Simile in the Works of God; that as we can form no Idea of the Body of the Sun in the Firmament of Heaven but what himself exhibits, nor can we see him but by the Efflux of his own Light, as from its proper Center, which darting upon the Eye when in its Rectitude, directs it to the Object: And as we have no Words, or Means, by which we can convey a proper Idea of Light to the Understanding of one that is born blind, or the Manner of its discovering Objects to the Sight; even so, there are no Words in any Language I am acquainted with, whereby we can convey the Idea we conceive of God, by his own Act of manifesting, to any other, but to such only as have the like Ideas from the same manner of Appearance in themselves.



WE express abundance of Words concerning God, and the Things of God, very little understood by the greatest Part of Mankind to whom we speak; Therefore we direct all to the Lord himself, that He may teach them true Knowledge and Wisdom; the Knowledge of Himself, in a State of Retirement, and in the Silence of all the Imaginations, Cogitations, Agitations, Desires, Affections, Passions and Hurries of the Natural Mind, which is ever in Action and fluctuating, passing from Object to Object, till the Almighty, by the Manifestation of his Eternal Word, and the Influences of his Holy Spirit and Grace, commands Silence in the Mind, inspires her with Understanding, and works a Change there.

God speaks to the Understanding by the Operation of the Word of his Divine Power, by revealing the Things of God through the Inshining of the Eternal Light thereof in the Mind: And when the Most High so qualifies the Mind, by his Work of Sanctification therein, that He himself becomes the only Object, and the Mind is settled and stayed upon Him alone; then all the Creatures of God, and all the Enjoyment of them, is lost, for the Time, and of no Regard, in Comparison of the Great and Glorious Creator of all, and the divine and unutterable Peace, Joy, and Consolation found in Him, even in this present World, so far as our present Mode of Being can bear the Earnest and sure Evidence of the Fullness, when Time to us here shall be no more.

I now proceed with what is further before me, as I may have Assistance, by the Grace of God, and Utterance; for we speak, from Time to Time, those Things that are renewed or opened in

our Minds and Understandings, without any particular Application to any one; the Lord himself, knowing every State, directs Matters to particular Persons, or to the General, as it may please Him.

I SAY then that Mankind are degenerated, being misled by their own Senses and sensual Appetites, into the Love of the Creatures, (Things without them) and themselves, and so become Strangers and alienated from the Life of God, through their own Darkness and Corruptions; and peradventure the greatest Part of all that are here have been so, as well as myself: Yet still we find something in ourselves, admonishing us of our Mistakes, in our Course through this World; and we ought to reflect, and consider what this is, which many times surprizes us with the Remembrance of Things past, which we had forgot for some Years.

THIS is One who has wrote down all our Failings, as it were, in his Book; and he opens the Leaves thereof, and shews us all the Errors of our Lives, and brings every Thing to Remembrance in our Minds and Understandings, one Thing after another; and then, and not till then, we have a right Foundation for Repentance and Sorrow for Sin, (for he who never sees his Sins, can never repent) and then, as the Apostle saith, "Sin becomes exceeding sinful;" they are ever before us, so that the Mind becomes thereby heavy laden and oppressed.

AND then, and not till then, we Mortals are willing to cry for a Saviour; O Lord, a Saviour, or I am undone for ever! How then comes the Knowledge



Knowledge of Sin? It is through the Love of God, who is not willing that any should live, and die, and perish therein. It is made manifest by the Brightness of that All-discovering Holy Medium, which the Most High Father of all hath mercifully provided for that great and blessed End; that Mankind might be redeemed, made free from Sin, and the Corruptions of the Mind through sensual Lusts.

WE all must own, that the Wisdom of God is Himself, the Power of God is Himself, the Spirit of God is Himself: He is that Eternal Spirit, and was never without his Wisdom and Power from Everlasting. He, therefore, hath been pleased to assume, and unite unto Himself, the whole Human Nature; not only the Intelligent Reasonable Mind, but also the Mortal Part of Man, which is the Body, by which He might come near unto Mankind, in our own Nature and Likeness, under the Character and Name of Jesus Christ, who in the holy Scripture is called the Wisdom of God, and the Power of God; and by *John* the Evangelist is called the Word of God, by whom the World was made, and all Things that therein are. And I conclude none is so weak as to think the Body of Christ is the Wisdom and Power of God, but a miraculous Effect of that Cause, and as the Apostle compares it, is as a Veil, whereby he veiled his Divine Nature, for a Time, from every Eye.

AND the Human Mind, or Reasonable Soul of Christ, is likewise a Veil, but of a more excellent Kind than the Body, tho' congenial with the Intellectual Mind of Mankind, "for he was  
" in all Points tempted like as we are, yet with-



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“ out Sin,” (according to the Language of holy Writ).

God dwelleth in inaccessible Divine Light, which no Eye can penetrate, which no Soul can with open Face behold ; therefore the Lord hath condescended to veil his Glory, by assuming a Human Mind, essentially united to Himself, thereby accommodating Him so to the Mind of Man, as to appear and be manifested therein ; and He who thus appears is the true God, as it is written, “ God who in the Beginning commanded Light “ to shine out of Darkness, hath shined into our “ Hearts, to give us the Light of the Knowledge “ of the Glory of God, in the Face (or Ap- “ pearance) of Jesus Christ.”

In the Minds of Mankind he discovers to our Understandings whatever is proper for us to know of Himself, or our Duty toward Him, and one toward another. The Lord begins with small Things, wherein if we are faithful and obedient, he makes more and more of Himself and the Enjoyment of his Divine Presence and Goodness, and his just and holy Ways, known unto us ; but if we err and disobey, tho’ but in small Things, the Mind is oppressed thereby, till we return and amend.

THIS is the beginning of the Manifestation of the Law of the Spirit of Life, which makes free from the Law of Sin and Death, the Revelation of the Mind of Christ. He manifests in the Minds of Mankind such Things as are proper, according to our several Degrees and Capacities, beginning with little low Things, as a School-master, till we are capable of more, and then gradually

gradually He opens in us the Mysteries of his Kingdom. He that hates Instruction, hates the Instructor, according to what he saith under the Character of Wisdom, "How long, ye simple ones, will ye love Simplicity, and ye Fools hate Knowledge? Turn ye at my Reproof, and I will pour forth of my Spirit upon you."

THEREFORE hear the Reproof of Instruction in your Minds and Understandings, that the Spirit of Wisdom may be poured forth upon you; that you may first become Proficients and perfect in all moral Righteousness and Duties, by the Dictates of this Wisdom, which if we despise and refuse, we never can attain; and then, as the Lord Jesus hath said, "If you have not been faithful in the unrighteous Mammon, who will make you Rulers over greater Riches?"

If Men are not righteous and just one toward another in Temporal Things, How can they expect the Divine Influences of the Immortal Spirit and Power of God, the true and eternal Riches? If we are not faithful to the Discoveries and Dictates of the Law of the Spirit of Life, the Light of the Divine Word, manifested in our Minds, How can we expect to experience the Effusion of Divine Love in our Hearts, which is the greatest Blessing and highest Attainment Human Kind are capable of in this Life? This is that Eternal Life, this is the Grace of God which is come by Christ, and is of an everliving Nature; but if Man refuses this, and goes on from one Evil to another, he rejects that Eternal Life, and by Degrees degenerates more and more, till he becomes altogether sensual as a brute Beast, as it is written; "The Spirit of a Beast goes downward, but the Spirit



“ Spirit of a Man goes upward.” For the Man that ascends by Degrees of Virtue and Holiness, one Degree after another, till he comes to be united unto God, through Christ the blessed Medium, in whom is the Fulness of all Divine Virtue, that Soul hath the Enjoyment of the Divine Presence in this World, in a Manner not to be expressed by the Language of Men or Angels.

IN this great City there are many Temptations, and Opportunities to hurtful Things; and I have sometimes considered the Youth among us to be in great Danger of Corruption thereby: But the Holy Spirit of God strives with you, and would gather every Soul to Himself O! therefore consider your selves, and know your own Inclinations, Thoughts and Imaginations! what they are upon, what they are seeking after, whereunto they tend, whether toward Good or Evil, to the Right Hand or to the Left, the broad or narrow Way.

SOME are so bent toward the mean, low, and sordid Pleasures of an animal and sensual Life, that they could even wish, for the Sake thereof, that they had no future State; and some are ready to wish, O! that I were but as that little Bird upon the Tree, that I might go where I please, and do what I will, without any Account of my Actions in this World, or in another, if there be any yet to come! There is nothing more dreadful, and to which a reasonable thinking Mind is more averse, than to remain without the Knowledge of God, and not to believe a future State. I have often thought any tolerable Being is better than none at all; I would therefore have your Minds so ennobled, as to contemplate the Divine Being,  
consider



consider the Great Creator, and how much better it is to become acquainted with Him, become like Him, and to live for ever with Him, and in his Favour, than to be annihilated. It is no small Matter, indeed, to be acquainted with God; so as to be united unto Him; it is the greatest Advancement that the Nature of Man is capable of.

As concerning Moral Precepts, and all the Commandments of God, they are given altogether for our Good, and it is our highest Interest to observe them. It is the good Pleasure of God that Mankind should live socially and amicably, and therefore he hath given us social Precepts; and that we may be able to do them, He hath breathed into our Souls the Breath of Life from Himself. When the Love of God is shed abroad in the Heart of Man, it raises the Soul to God, as its first and chief Object; and then likewise it flows forth toward Mankind, in every Duty of Friendship and Kindness; and Heaven will be upon Earth, when that Part of the Prayer which Christ taught his Disciples is come to pass, "Thy Will be done on Earth, as it is in Heaven:" Tho' many are daily using these Words, and seeming to pray, and yet do not believe that it ever can be; "and what is not of Faith is Sin:" But if it had not been possible, and the Mind and Purpose of the Father, that Mankind should, in due Time, be advanced into such a State in this Life, as to do the Will of God on Earth, so far as made manifest and required, and according to the Mode and End of their Being here, Christ would not have taught his Disciples to pray after that Manner. Those will be glorious Days indeed, and if we can attain to that State in our Time, we shall be Examples to others our Contemporaries,

## 24. The ADVANTAGES

temporaries, and those that may succeed us in Ages yet to come.

ALL the Angels of God in Heaven, the Seraphims and Cherubims, and Spirits of just Men made perfect there, the General Assembly and Church of the First-born, continually do the Will of God, and rejoice without ceasing, in beholding the Face of their Heavenly Father, their Creator; they surrender their Crowns at the Feet of God and the Lamb, the Redeemer and Saviour of Mankind.

We are satisfied and certain of the Truth of the Being of God, by the Works of his Creation without us, and by our own Existence, as not originally Self-productive: Let us not rest here, but also seek after the Knowledge of God, that we may be acquainted with Him, and enjoy his Divine Presence, in a State of Reconciliation and Acceptance with Him; which is not by any thing that we ourselves, of ourselves, can do, but by the Work of God in us.

THE first Work of God in Man, in order to this Knowledge, is, to convince him of the Errors of Life, and of his Ignorance, by his Divine Light, Wisdom, or Power; and the first Work of the Mind of Man is, to believe, trust, and confide therein, as its immediate Object; as it is written, "This is the Work of God, that you believe in Him whom God hath sent." Again, "Believe in the Light, that you may be Children of Light:" That is, Children of God, who is that Light. It is necessary therefore, that Mankind first believe in the Divine convincing Power, or Christ working in themselves: As it is also  
said,



said, " God was in Christ, reconciling the  
" World unto Himself, of two making one new  
" Man, and so making Peace."

MANY are upon the Wing in this present Age, flying from the Divine Truth, which they reject, and laying hold of their own Reason, as sufficient for them in the Things of God, and Knowledge of Him. Dost thou think, Friend, that thy Reason is the Eternal Divine Word and Wisdom of God, by whom the Worlds were made? Thou wilt hardly adventure to say so, upon a solid Thought. Thy Reason, if thou knowest what it is, thou wilt find to be a Constituent Part, or Property, of thy own Being as a Creature, thou canst not be a Man without it and thy Understanding. Thy Reason or Understanding is a Property essential to thyself, not Self-informing, nor Self-sufficient in the Knowledge of God, of whom thy Reason can form no Idea adequate to his Eternal Being. Thou must be under the Dictates of a Superior, and not thyself. He who informs, and he who is informed, are not the same: The Creator is not the Creature, nor is the Creature the Creator: Thou with thy Reason art a Creature, and a weak one too; the Divine informing Light and Wisdom, the Eternal *Logos*, (what Words shall I use to be understood?) is thy Creator; thou must learn of Him, and not of thyself; thou must deny thyself, and be his Disciple: It is He that inspires the Understanding with Divine Knowledge and Wisdom.

THE Lord God is Eternal unapproachable Light, and thou with all thy Reasoning, and Self-agitation and Cogitation, art Darkness, until He himself arise in thee, as the Brightness of



seven Days; and give thee Light and Understanding. The Divine Wisdom and Power is distinct from all Creatures: I know very well what I say, and therefore speak it boldly; for I had Reason, and could reason as other Men, concerning God and the Things of God, of whom I had heard and read, and spoke against *this Way* before I knew what it was, as many now do, and before I knew the Truth of God as a Director of Mankind, or that the Lord Jesus Christ is that Truth and Informer.

SOME Men argue very perversely by their Reason, or what they call so; which being baffled and depraved through sensual Lusts, is enslaved and made subservient to the Accomplishment of them, so that they mean Sensuality when they say Reason.

Now I would have all you young ones to be careful and circumspect, for it is for your sakes that I am thus concerned at this Time; that you may all trust in the Living God, and not lean to your own Understandings as Natural Creatures, but embrace the Truth freely, and be not ashamed of the Heart-tendering Work of it in you; for he that is ashamed of the Work and Word of God, rejects it, and that Eternal Life that comes by Him; and of him will the Lord be ashamed, and will reject him in that Day, when all Nations shall stand before the dreadful Throne of his Eternal Judgment, to receive Sentence and Reward, according as their Works have been.

I WOULD have you consider therefore your own Minds, with all the Faculties and Properties of them, and your own Thoughts, and know them,  
and

and what you receive for Truth in that Ground : Seek for a more certain and excellent Guide and Director, something that can inform your Understandings with Certainty, that will rectify all Errors in you, and bring you forth in his own Image, in the Nature of the Lord Jesus Christ : Your Minds will then come to be invested, indued, and adorned with all the Powers of the Cross against your Animal Corruptions ; the sweet Properties and Qualities of the Human Nature of the Son of God you will be Partakers of, and of the Divine Nature in Him : You will love God above all, you will love all Mankind and hate none : You will be social, for in the Son of God are all the Perfections of the Human Nature exalted and glorified, and in him are hid all the Treasures of Wisdom and Knowledge, the Fulness of the Godhead Substantially or Essentially : I shall therefore direct and leave you unto Him. Look to your own Standing and Perseverance, that so you may be united unto God, that He may become your Life, and you live in Him, and with Him, for evermore. To God therefore, I say, and to the Word of his Grace, to the Conduct of Divine Wisdom, Love and Goodness, which leadeth in the Way of Righteousness and Holiness, I desire to leave you and resign myself, that we all may be transformed into the Image of God, and sing Praises unto Him whilst here in this present World, and in that which is to come, Thanksgiving and Honour, Dominion and Glory, unto Him who is worthy, both now and to all Eternity.



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 Instructor, something that can inform your Under-  
 standings with Certainty, that will rectify all Er-  
 rors in you, and bring you back to his own Image.  
 In the Name of the Lord Jesus Christ: Your  
 Mercy will then come to be invested, induced, and  
 adorned with all the Powers of the Cross against  
 your Annual Corruptions; the sweet Propriety  
 and Qualities of the Human Nature of the Son  
 of God you will be Partaker of, and of the Divine  
 Nature in Him: You will love God above all, you  
 will love all Mankind and hate none: You will  
 be loyal, for in the Son of God are all the Per-  
 fections of the Human Nature united and glo-  
 rified, and in him are hid all the Treasures of  
 Wisdom and Knowledge, the Perfections of the God-  
 head substantially or essentially: I shall there-  
 fore direct and leave you unto Him. Look to  
 your own Sanctifying and Justifying, that in you  
 may be united unto God, that He may become  
 your Life, and you live in Him, and with Him,  
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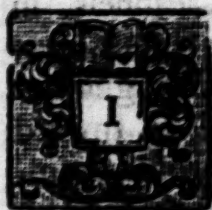
THE  
INSUFFICIENCY  
OF  
Natural Knowledge;

AND THE  
BENEFITS  
Arising from that which is  
SPIRITUAL.

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A DISCOURSE *delivered at the*  
*Meeting-House in Gracechurch-street,*  
*London, August 14, 1737.*

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IF we can spare Time from the Multitude of Thoughts and Hurries in our Minds concerning the Things of this World, we shall find what our Minds are most of all engaged in, and our Desires most after, whether tending more toward Good or Evil.

THERE



THERE is hardly any Desire engages the Mind more than that of Knowledge; this was the Way by which, according to the Testimony of Holy Scripture, the Mind of Mankind was first drawn out from the Love, Obedience, and Enjoyment of the Creator, into the Love of Himself and the Creatures, and Disobedience to his Maker; which reminds me of that Saying of the Lord Jesus Christ, "A Man's Foes shall be they of his own House hold:" Which may be applied to the evil Thoughts and Desires of the Heart, as well as to Domesticks and Relations, in another Sense, without us.

EVL Thoughts are as so many Images and Representations of hurtful Things in the Imagination; and when such are entertained in the Mind till the Desires be inflamed, that is Evil in the Nature and Tendency of it, and Sin in the Sight of God, if it should never be brought forth into Word or Action; according to that Saying of an Apostle of Christ, "Lust conceived brings forth Sin; and Sin, when it is finished, brings forth Death."

AND, according to the Doctrine of Christ, all Sin begins in the Thoughts, and defiles the Mind; and so long as the Mind of Mankind remains defiled, it can never be united unto God, nor accepted of him. When the *Pharisees* pleased and valued Themselves upon an Outside Cleanness, in Washing of Hands, and divers other like Cleanings, they seem to have been generally ignorant of this Inward Defilement, and Need of Inward Washing; therefore the Lord Christ reprov'd them, saying; "Not that which goes into the Mouth defileth a Man, but that which cometh out of the Mouth, this defileth a Man." *Matt. xv.*

18, 19. *James* iii. 6. "For out of the Heart proceed *Evil Thoughts*." Here the Son of God, who knows the Hearts of Men, and what is in Man, begins at the Root of all Evil in us: Out of the Heart proceed Evil Thoughts, and Murder, Adultery, Fornication, Thefts, Falseness, and divers other gross Sins he there mentions.

AND all Things inconsistent with the Mind and Attributes of God, are first presented in the Imagination; and as the Desires of us Mortals are enkindled toward any Thing inconsistent with Him, which, brought forth into Word or Action, would be Hurtful, and Destructive to ourselves, or one another; as He who knows all Things, every the most secret Thought, Imagination, Desire and Purpose of the Heart, whether Good or Evil, being ever fully open to Him; as He loveth all Mankind, He often premonishes us of the Evils of this World, and the Consequences of them before hand, and reproveth and condemns us in our own Hearts for them when finished or committed; approving in Well-doing, or abstaining from Evil, by a sensible Consolation, arising from his Countenance and good Presence: And this the Lord doth by the Operation of his Holy Spirit, Word, or divine essential Truth, (which is the same, tho' express'd in divers Terms,) that coming thereby to the Knowledge of Evil, we may repent and forsake it, be redeemed from it, and escape the future dreadful Consequences of persisting therein, and of being cut off from God and the Joys of his Salvation, and determined under Condemnation for ever; and that we may be advanced above what we are by Nature in the first State, and become like unto God, in all Righteousness, Holiness, Goodness and Truth: For God never gave a  
Law



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Law to Mankind but with a View to the Good of Man, that the Nature of Man might be advanced above what it was, and that he might be preserv'd and redeemed from these Enemies; and from all the miserable Consequences of submitting to them, joining with them, and cleaving to them, and being incorporated with them.

ALL Evil is seated in the Mind; and tho' the Body and Mind be connected by Divine Wisdom and Power, and are one Man for the Time of Union, yet we see they are separable; and then the Mind subsisting in a separate State, remains properly the Man in another Mode of Being; and when the Mind is departed, the Body soon corrupts, dissolves, loses its Form, and returns to Earth, properly and truly so: But during the Union of Body and Mind we are in a State of Probation, and may all possibly be reconciled unto God, renouncing these His and Our Enemies, and be saved. Yet if we give way to evil Desires and Actions, and the Mind continues to be thereby defiled, and in a Manner incorporated and united therewith, we may arrive at last to such a dismal State, as that our Minds can never be separated therefrom, or saved, or have the Enjoyment of the good Presence of God, in a State of Reconciliation with him in Eternal Bliss.

MAN'S own evil Desires, when they have obtained so far the Ascendant over him as to be incorporated with his Mind, which is of an immortal Nature, as they are often his Tormenters even in this Life, so they may continue to be in Eternity, when the Union between the Body and Mind is dissolved.

To

To illustrate this Matter, I will suppose that a Man hath a violent Desire, and most ardent Lust to know such and such Things as are neither proper or possible for him ever to know; or to possess any Thing which is improper for him, and which he can never obtain: If he should die in that State, and his Mind be for ever fixed in that Condition, those Desires remaining in his Mind for ever, after departed from the Body, would be Tormenters sufficient, without any other Punishment, and render that Soul, sufficiently unhappy to all Eternity; so that Sin, and the Consequences of it, is a Punishment sufficient in its own Nature, if there were no other. Violent Desires therefore after what cannot be obtained, or, being possible, is inexpedient or unlawful, and consequently hurtful, are to be avoided, and shunned, and suppressed in their first Appearance in the Mind, but they increase by Indulgence or Neglect, have the Ascendant and Reign in the Mind, so as that they cannot be subdued.

We see a great many Things here in this World which we desire, and do not obtain; and if we had them, they would be really hurtful to us, though not so in their own Nature, but so unto us by reason of our Misapplication and Abuse of them, or ourselves, or one another in them; and therefore God, in Goodness and Mercy, is come near unto the Minds of Mankind, or, rather, has brought us near unto Himself, through that holy and blessed Medium whom he hath prepared, and by whom he convinceth the Heart of Man, and directs him to the Choice of the best Things; that is, the Lord Jesus Christ, by his Inward and Spiritual Appearance; of whom I may speak a little



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as he may be pleased to make Way in my Understanding, and give me Strength and Utterance ; and I would not have it to be to any of you in vain.

WE Mortals do naturally desire after Knowledge ; and it is good, well apply'd to the useful Things of this Life ; and we have heard many excellent Sayings, on divers Subjects and Occasions, during our Time in this World, concerning Matters of the highest Importance, and have likewise read of them ; yet many of them we may not have understood, and forgot most of them through Negligence, or Disrelish.

BESIDES, if through much Labour, Cost, and Diligence, we have attained to great Knowledge in many Things ; and think ourselves Wise and Learned, and therefore set a high and Over-value upon ourselves, and are thereby exalted and puffed up, and are also esteemed of others, as Men of Letters, Understanding and Knowledge : What would all this avail ? Or of what Use would it be in a future State ? For we must soon be divested of Mortal Bodies, through whose Organs we have attained such Knowledge, seated in a Natural or Carnal Mind ; and then all that Knowledge will end as a Flash, vanish, and be of Use to us no more.

LET us therefore hearken to the Divine Voice of the Most High, our Creator himself, by whom we are graciously invited to the most excellent, necessary, and permanent Knowledge, wherein we cannot offend him ; that Knowledge which is accompany'd with Life Eternal, and will remain  
settled

settled in the pure Mind to all Eternity, and is to be learned and had of God only, who hath said, "Be still, and know that I am God: I will be exalted among the Heathen, I will be exalted in the Earth." It is by this Knowledge the Most High will exalt Himself, or manifest His eternal Power, Excellency and Exaltation, as the Creator and Upholder of all Things, in all Nations, and in all People throughout the Earth, in his own Time.

BUT what Kind of *Stillness* do you think this is? We are all Still in this Meeting; we have been so a considerable Time, and can do the like when we please; and good Manners, and Regard one to another as Men, on such Occasions, will induce us to be silent, as to any outward Noises, Indecencies, or Disturbance; but the Stillness, or Silence, which God requires, is of the Mind; from all the Hurries, and Runnings, and Willings, and Imaginations of Mankind, that have any Manner of Tendency toward Evil: Silence of the clamorous Importunities of the Desires in the Heart, save toward God only, in a humble Resignation of Mind and Will unto Him, in a pure Act of Hope, Faith and Love: That so the Lord himself may be heard in the Mind, as we are attentive to the Operations, and soft and tender Whisperings of the Holy Spirit of the Lord Jesus Christ, whereby he does inform the Understanding, and reveal himself and the Father; for this is Life Eternal, faith Christ, to know Thee, the only true God, and Jesus Christ whom thou hast sent. *This Stillness* therefore is in Order to *that Knowledge*.



AGAIN, "No Man knoweth the Son but the Father, neither knoweth any Man the Father, save the Son, and he to whomsoever the Son will reveal him." Let us therefore examine ourselves, and consider these Sayings, every one for one; what do I *know* of these Things? Many of us may and do believe these Things, as we read them in the holy Scriptures of Truth, or bear them; but what do we experience? Do we *know* that the Father speaks in the Secret of the Hearts of Men by the Voice of his Son Christ, the Holy Spirit of Christ; the Divine Wisdom and Power by whom He created the Worlds, cloathed with a holy human Mind, congenial to the Minds of Mankind in their pristine State?

We see what the Lord Christ saith of himself; he calls himself the TRUTH; I am the Way (saith he) and the Truth, and the Life: No Man cometh unto the Father but by Me. "If ye had known me, ye should have known my Father also: And from henceforth ye know him, and have seen him." He is the Way to God the Father, the Truth, and Divine and Eternal Life.

DIVERS of the Prophets of God, especially *Isaiab* and *Daniel*, by the Spirit of Christ which was in them, prophesied of the Coming of Christ to the Jews, many Hundreds of Years before he came, so clearly and plain, as if they had rather been writing Histories of Things past, than prophesying of Things to come: And he came accordingly in the Flesh, born of the *Virgin Mary*, and appeared among them for a Time, and in Him were fulfilled all the Prophecies concerning the MESSIAH. And having finished all other the

the great Ends of his Coming; in the Conclusion of all, he yielded up his precious Soul upon the Cross, a propitiatory and acceptable Sacrifice, declaratory of the Love and Mercy of the Father to the whole World.

BUT a little before his Departure, he foretold his Disciples of another Administration, and more Divine Manner of Appearance of Himself than that was, to those who believed in Him, and followed Him. You may read, at your Leisure, in the 14th, 15th and 16th Chapters of *John* the Evangelist, many Divine and Spiritual Sayings of the Son of God, for your Information concerning the Father and Himself. “It is expedient for  
“ you (said he) that I go away; for if I go not  
“ away, the Comforter will not come unto you;  
“ but if I depart, I will send him unto you:  
“ And when he is come, he will reprove (or  
“ convince) the World of Sin, of Righteous-  
“ ness, and of Judgment: Of Sin, because they  
“ believe not in me,” &c. Chap. xvi. 7, 8, 9.  
Again, “I will pray the Father, and He shall  
“ give you another Comforter, that he may abide  
“ with you for ever; even the Spirit of TRUTH,  
“ whom the World cannot receive, because it  
“ seeth him not, neither knoweth him; but ye  
“ know him, for he dwelleth with you, and shall  
“ be in you. I will not leave you comfortless,  
“ I will come to you. Yet a little while and the  
“ WORLD seeth me no more; but ye see me:  
“ because I live, ye shall live also. At that Day  
“ ye shall know, that I am in my Father, and  
“ you in me, and I in you. He that hath my  
“ Commandments, and keepeth them, he it is  
“ that loveth me; and he that loveth me shall  
“ be



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“ be loved of my Father, and I will love him;  
 “ and will manifest myself unto him. These  
 “ things have I spoken unto you, being yet pre-  
 “ sent with you: But the Comforter, which is  
 “ the Holy Ghost, whom the Father will send in  
 “ my Name, he shall teach you all things, and  
 “ bring all things to your Remembrance, what-  
 “ soever I have said unto you.” *John xiv. ver.*  
 16, 17, to 26, inclusive.

HERE Christ was with his Disciples as Man, and they saw him Face to Face, as we see one another, and he talked with them familiarly and graciously on those Divine and most important Subjects. “ It is expedient for you that I go away :” Why was his Departure, as to his Bodily Presence, so expedient for them? That departing, as to his Bodily Presence, which was to be but for a short Time, he might thereby make Way for a more excellent Dispensation and Appearance of Himself, inwardly in Spirit, as he is Life Eternal, and the true Comforter. Can any one doubt therefore who this Divine Comforter is? Sure it is no other than Christ himself in Spirit; for the same who is the TRUTH, is the Spirit of Truth. The Holy Ghost, the Comforter, is Christ himself in Spirit; for tho’ he speaks of one in the third Person, as of another than Himself, yet it evidently appears, by comparing one of those Texts with another, (if we had no other Evidence) that it was no other than his own Spirit that was to be manifested in them after his Glorification. And what and who it is in Mankind that reproves and convinces us of Sin, is plainly the Holy Ghost, according to Scripture Evidence; and yet we have a more sure Testimony, even the  
 Truth

Truth Himself, by the Manifestation of his Power and Grace in our Hearts, opening unto us the holy Scriptures, and bearing witness that He, the Spirit Himself, was the Author of them.

It is the Spirit of Christ then that reprove the World, even the whole World, of Sin; and the first great Sin is Unbelief, as the Inlet and Foundation of all others: “Of Sin, (saith the Lord Jesus) “because they believe not in me. *Adam* did not sin till he departed from his Faith in the Word of God; and as we are his Offspring, and ignorant of God by Nature, we do not believe in Him, and therefore we sin against Him: Nevertheless, that we may be redeemed from Sin and Eternal Death, and return unto God and live, He hath, in unspeakable Love and Mercy, sent the Spirit of his Son Christ, the Word of Life, into our Hearts, to reprove and convince us of our Sin, make us sensible of it, and repent, believe in Him, and be saved from Sin and all Unrighteousness and Uncleanness, and from all its deadly Fruits, and have daily Communion with God in this Life, and be glorified with God and the Lamb in a State of everlasting Bliss, when Time to us here shall be no more.

By this Divine, Spiritual, and Inward coming of Christ, he speaks, or manifests to the Understanding, all Things necessary to Eternal Life. He mortifies and subdues all the evil Thoughts and Desires in the Hearts of them who believe, and receive him in the Way of his coming, in Love. He destroys and takes away the Root of Evil in Mankind; as it is written, “For this  
“End was the Son of God made manifest, that  
“he



“ he might destroy the Works of the Devil.” How then doth Christ begin this Work? Just as he said before; for the first Work is, the Condemnation of Man for the Sin of Unbelief in him, with all the rest of his Sins grounded thereon, or consequential thereto; and not only of all Man’s own Righteousness, of his own inventing, but convinces him also of the Righteousness of God, who justly condemns and reproves him for Sin; the Mind assenting also to the Justice of God, manifested and executed on the Author of Sin, the Prince of all the Ungodly of this World, and of Darkness: And this is effected by the Spirit and Power of Christ, as he is Divine, Eternal, Universal Light, and Judge of the World. And the first Act of the Mind of Man (thus convinced) toward Christ is, to Believe in Him as Light and its immediate Object; then to forsake Sin, Self, and Satan, through the Grace of God, and become obedient to every Discovery of Truth in the Understanding thus illuminated, that so we may be born of that Light, and thereby become the Children of God (who is Eternal Light) and Heirs of Eternal Life: As said the Lord Jesus Christ, “ Believe in the Light, that ye may be come Children of Light.” And again; In Him is Life, and that Life is the Light of Men; and tho’ this Light shineth in the dark Hearts of Men, yet they do not comprehend it; tho’ this is the true Light which lighteth every Man that cometh into the World, yet they do not know Him, and therefore they do not receive Him; but to as many as do receive Him, as He is the Word of God and Divine Eternal Light, He gives Power to become the Sons and Daughters of God, to them who believe in his Name: Those are born,  
not

not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God. This indispensable Work of Regeneration comes not by Descent of Blood, nor by Generation of the most holy Progenitors, nor by any thing Man can do in his own Will or Power, or by any Inventions or Systems of Religion contrived and imposed by Man; but is the Work of God alone, by his Holy Spirit, in them who believe in his Wisdom and Power, in the inward Manifestations of it in their own Hearts. *John i. 4, 5, 9, 10, 11, 12, 13,*

CHRIST Himself then, in his second Coming, was the Comforter of all those who had believed in Him, and received Him in his first Coming, and so He is still: And the Nature of this Comfort is such, that it unspeakably transcends all the Satisfaction and Enjoyments we can have in the Creatures of God, Human or others, or any Pleasures of our own inventing. No other Enjoyment is to be laid in the Ballance with that Divine Love and Consolation, which the Holy Spirit of Christ gives in the Mind: He is all Consolation, and Peace, and Divine Love.

THUS He was to be a Comforter to his Disciples and Followers, (and more also) and so He is still. He was to be their Leader and Guide into *all Truth*, and their great *Remembrancer* and Instructor: He had many things then to say unto them, but they could not bear them at that Time. *John xiv. 26. xv. 26. and xvi. 12.* And whosoever are acquainted with this Coming of the Son of God, are much weaned from Desires after the many Things of this World, and their Pleasures



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tures therein are mightily abated and cut off: Only those Things that are needful for the Support of Life and Sustainment of the Body, obtain'd by Descent from Relations, or lawful and honest Industry, rightly used and applied, are Blessings in this Life from God, in the Course of his good Providence, and for which we are to be thankful unto Him, in the Enjoyment of them.

AND tho' Christ is all this, and whatever can be desired, unto his People and Children, from time to time, according to the Will of God the Father, yet no Man can command this Consolation, or any Manifestation of Him, in his own Will or Time: It is the Gift of God, and therefore we wait for it from Him, in a holy and humble Resignation to his Will; and He is not wanting to us therein, in his Own Time, as we remain faithful in our Love and Duty to Him. Of this I am fully satisfied, and do understand and know, that there is a Divine Self-evidencing Immortal Power manifesting itself, from time to time, in the Minds of Mankind, and sensibly influencing them, after a most agreeable Manner, the Idea whereof is incommunicable by any Language but its own, unto any who have not the Experience of the same Thing in themselves; and that this Power is not essential to the Being of Man; he was and is Man before he knew or knows it; the Celestial Influences whereof cannot be commanded, or had, by Man when he pleases; tho' he may resist, oppose, and neglect them, to his own everlasting Ruin: And I believe I am speaking in the Audience of many of both Sexes, that have Evidence and are Witnesses, that there is a Divine, Living, Soul-quicken-

quickenings Power appearing in them, which is not of themselves, which they cannot move or command in their own Time.

Now seeing Christ the Lord is thus the Regenerator, Leader, Strengtheners, and Supporter of them who believe in, follow and obey Him, What is He to the World? And who is this World? Even all Mankind, throughout all Ages, past, and at this time, and ever will be, who have not believed, do not, or shall not believe in the *Word of God*, they are all comprehended under this general Word, the *World*. He shall reprove the World of Sin: Here is a general Reproof of all the World for Sin. What then is Sin? It is the Transgression of a Law; for where there is no Law, there is no Transgression. What Law therefore hath the World received from God and transgressed, for which they are reprov'd and condemn'd by the Holy Ghost? Doth he mention any manner of immoral Actions, prohibited by any given Law, for which he shall reprove them? No, it is because they believe not in him who does reprove them: For, tho' God hath written and made manifest this Law, the Law of the Spirit of Life, the Law of Divine Light, in all Mankind in the World, from the Foundation thereof; yet the World hath still hated and oppos'd it, both in themselves, and in those who have believed and obeyed it.

God condemn'd the old World for their Sins, and destroy'd them in Judgment without Mercy: Is God unrighteous therefore, or cruel? Did He condemn the World without Offence, or the Transgression of any known Law, and the highest Pro-



#### 44. *The Insufficiency of* REASON

vocation? No, God is altogether Holy, Righteous, Just and Good, and so is His Law, and all His Ways are Truth, and condemneth None without a Cause on Man's Part, and Justly. We find therefore, that God gave a Law to the old World altogether good, and well adapted from the Beginning of it; for the Neglect, Contempt, and Breach whereof they were justly condemned; for saith the Lord, My *Spirit* shall not always *strive with Man*. Again: In Him (that is, in Christ the Word of God) was Life, and that Life was the Light of Men; this was their Law, which Law they brake; and for which they were condemned and punished. This is the Mystery that lay hid from the Foundation of the World, Christ in Mankind the only Hope of Glory; and this Law is in Being still, and ever will be, and is written in the Hearts of all Mankind; this Law is Light, and is as a Lamp always burning; the true Light which lighteth every Man, Male and Female, that cometh into the World; which is again restored by the Union of the same with the Nature of Man, in the Man Christ Jesus; that whosoever believeth in Him, and obeyeth Him, shall have Forgiveness of Sins, and Life everlasting; even by Him by whom came the Law of the Spirit of Life, which sets free from the Law of Sin and Death; being Life everlasting in its own Nature. This Law being given unto all Nations under Heaven, Men generally break it in one Article or other; by obeying and following the Lusts of the Flesh, the Lusts of the Eye, and Pride of Life, and their own Inventions and Imaginations; for which this Law reproveth and condemns them, and from which Condemnation they can never be sav'd 'till they believe therein and obey; it being the  
Spiritual

Spiritual Appearance of the Lord Jesus Christ, the Word of God, the true Light, which lighteth every Man, Male and Female, that cometh into the World.

MEN may stout it out as much and as long as they please, and decry the Holy Spirit of God, and call it by what opprobrious Names they will; yet this Eternal Light and Day of God will be the everlasting Condemnation of all those who continue in Unbelief. And until Mankind come to believe in the Son of God, they must remain in a State of Separation from God, in Ignorance and Condemnation.

It is necessary therefore that every one consider how we must believe in Him; we must believe in Him as the Father promised, and hath accordingly sent Him; I will give Thee for a Covenant of the People, for a Light of the Gentiles, *Isaiah* xlii. 6. As we come then to believe in the Son of God, as He is the Light of the World, and are *baptized of Him* (as we have heard this Morning\*) we shall be saved: As he said, after his Resurrection from the Dead, when he was speaking concerning the Mission of his Disciples to preach Salvation by Him unto all the World: All Power is given unto me in Heaven and in Earth; go ye therefore and teach all Nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all Things whatsoever I have commanded you; and,

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\* Another Person having spoke before this DISCOURSE was delivered.



# 46 *The Insufficiency of* REASON

lo! I am with you alway, even unto the End of the World.\* Go ye into all the World, and preach the Gospel to every Creature. He that *believeth* and is *baptized* shall be saved, but he that *believeth* not shall be damned.|| Again: I am come a Light into the World, that *whosoever believeth on Me* should not abide in Darknes.† He that believeth on Him is not condemned, but he that *believeth not* is *condemned already*, because he hath not believed in the Name of the only begotten Son of God; and this is the Condemnation, that *Light is come into the World*, but Men *loved Darknes* rather than Light, because their Deeds were Evil, *John* iii. 18, 19. Again: All Things that are *reproved*, are made manifest by the Light: For whatsoever doth make manifest, is Light, *Ephesians* v. 13. And to premonish them what Baptism he intended, as consequential to their Teaching, or rather to be done at the same Time, in the Act of Preaching, in the Power of the Holy Ghost, (and that it was not Water-Baptism) he bid them wait for the Promise of the Father, which he had told them of before, *John*. xv. 26. For *John* truly *baptized* with *Water*, but ye shall be *baptized* with the *Holy Ghost* not many Days hence: But ye shall receive *Power* after that the *Holy Ghost* is come upon you. And ye shall be *Witnesses* unto me, both in *Jerusalem*, and in all *Judea*, and in *Samaria*, and unto the uttermost Part of the Earth. *Acts*. i. 4, 5, 8.

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\* *Matthew* xxviii. 18, 19, 20.

|| *Mark* xvi. 15, 16.

† *John* xii. 46.

By all which it is apparent, that the Apostles of Christ were commanded and authorized by Christ, to proclaim Him unto all Nations, and to bear Witness of Him, not only what he had done in the Flesh in that Administration, but as he is the Word of God, the Light of the World, and Holy Ghost; and that all who should believe in Him as He is that Light, should be baptized with the Holy Ghost (that is, be made Partakers of it in some Degree) and be saved; but that they who did not believe should remain where they were, under everlasting Condemnation by the Holy Ghost, as a perpetual, true, and powerful Witness against them. This Condemnation is as we stand in the State of Nature in the first *Adam*, and in Unbelief; from which, nevertheless, we may be Redeemed and Saved, if we do not *continue* in Unbelief and *Disobedience*: But if we do not believe in the Son of God, as He is the Divine Light, and sent as such unto us, that *Condemnation* will be *confirmed* upon us, and remain for ever.

BUT then some may think it hard that so many Millions of People, who never heard of Christ, should be damned because they do not believe. To whom I say, That, so far as God doth make manifest his Will by the Light of his Son Christ, that is his Law to *that* Soul; and so far as Man loveth that Law, and shows it by Practice, he cannot truly be called an Unbeliever. He believes in a Holy SOMETHING, a *powerful persuasive* SOMETHING, for which he has no Name; and when he acts and says according to the Manifestations of it, he finds Peace, Tranquillity, and Consolation



## 48 *The Insufficiency of* REASON

Consolation in his Mind; but when he speaks, or acts contrary to it, he finds Trouble; so that he is disciplined, as by the Rod and reasonable Persuasion, into moral Virtue and Goodness. I therefore conclude this is a Mode and Degree of Faith in the Son of God, the Light of the World, working by Love: And God is not unrighteous or unreasonable, to require any more of any one than He hath given or made known; for Christ said to the *Pharisees*, and the rest of the unbelieving *Jews*, If ye had been *Blind* you had *not had Sin*, but whereas you say you see, you have no Cloak for your Sin.

MANY of those who make no Profession of Christ, and to whom he hath not been instrumentally preached, are in the Practice of Moral Virtue, doing as they would be done by, thro' the Evidence they have of it as a Duty, by the *Divine Light* giving them *Understanding*, tho' they do not know, or *formally* believe in it, *under that Character, in any Language*. Whatever you see therefore (for I have a mixed Auditory) or suspect in your Minds to be wrong, shun it with all your Strength; yet not trusting therein, but in the Grace of God; and the Lord, in his own good Time, will open his Counsel, and give you Divine Wisdom and Understanding, according to his kind Invitation: "Lift up thy Voice for Wisdom, and  
 " with all thy Gettings get Understanding:" For the Knowledge of God is everlasting Life; "This is  
 " Life Eternal (saith the Son of God) to *know Thee*  
 " the only true God, and Jesus Christ whom thou  
 " hast sent." Then follow on and proceed in the Knowledge of God, and in the Increase of that  
 Wisdom,

Wisdom, whereby to avoid every Appearance of Evil.

Now I would observe to you, that the Christian Religion in every Form of it, or whatever is so called, is accidental to the greatest Part of Mankind professing it, being educated in some Kind of Notion or Profession or other, according to the Sentiments of their Parents, Guardians, or Tutors, before they have any Thought or Understanding to distinguish between Truth and Error, and most commonly fall into that Way or Profession of Religion most in *Repute* in the *World*, and most *fashionable*; if therefore one is born among the *Roman Catholicks*, he is of that Way; if among the *Episcopalians*, he is of that Way; or, among the *Presbyterians*, *Independents*, *Baptists*, or us who are now distinguished by the Name of *Quakers*, they are of those several Ways, or Professions; and if among the *Mahomedans*, they are of that false Way: How powerful therefore and directive is the Prepossession and Prejudice of Education; and how uncertain and unstable is any Foundation laid only in that Way? Howbeit, where there is nothing else but Notions, true ones are better than false; and where there is only a Mixture, the truest are best of all, and may be taught and embraced, till he who is the TRUTH appears, and till Light and Life be made manifest in Him.

THE Religion then which most of you under this Distinction at this Day do profess, you had it first accidentally by Education, Tradition, and Imitation; but being convinced by the Holy Spirit of Truth, and believing in and obeying the same, to the sanctifying of your Minds, by the

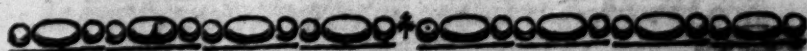


## 50 *The Insufficiency of Reason*

effectual Operation of the Power and Divine Virtue thereof in you, your Religion is now become that of your Understandings, Judgment, Experience, and Knowledge; wherein being established as upon the sure Rock of Ages, and Foundation of all the Generations of the Righteous from the Beginning of the World, even upon Jesus Christ, the Wisdom and Power of God, you are not perverted, nor, I hope, pervertible; nor tossed in Uncertainties by the subtil Inventions of crafty yet ignorant and designing Men, wherein they are deceived and deceiving: As it is written, If the Blind lead the Blind, they shall both fall into the Ditch.

To conclude: There never was any Thing in the World under the Notion of Religion worthy of that Name, save what came by the Inspiration of God; whereby the Knowledge of Himself was taught by the Revelation of the Son of God, that Mankind might be restored to Communion with God in this present World, and to know Him to be the most beneficent and sure Comforter, and that at last we may come to launch into the Fullness of his Goodness, at whose Right Hand are Rivers of Divine Pleasure, for evermore.

**P O S T .**



## POSTSCRIPT.

**S**OME few only of the Texts quoted in the foregoing DISCOURSE, were expressly mentioned at the time it was delivered; but were since thought necessary to be supplied, in order the better to support the Truths therein asserted, and for the farther Illustration of the Subjects which are there treated of.





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THE  
FALL of MAN  
IN THE  
FIRST ADAM,  
AND  
His RESTORATION  
BY  
CHRIST, the *Second* ADAM.

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A DISCOURSE *delivered at the*  
*Meeting-House in Gracechurch-street,*  
*London, September 18, 1737.*

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It is generally granted by all Christians, that the Apostles of Christ were inspired of God to their Ministry, whether that was by Word and Doctrine, or by Prayer, or by Writing, or by Working of Miracles; yet it does not appear by the Holy Scriptures that every one  
of



54 *Man's FALL in ADAM.*

of them wrought Miracles in that Day, but rather the Contrary.\* And therefore that was not a remaining, nor necessary Qualification, annex'd to the Ministry in general, but was a particular Gift; but the Inspiration of God, in some Degree, is still necessary, and ever will be to the End of the World.

AND that which is renewed unto my Remembrance in this Meeting, and which I think I ought to make mention of, is a Passage of Scripture written by the Apostle *Paul*, concerning the Universal Fall of Man, and that all Mankind, through the infinite Love and Kindness of God, may be restored not only to that State in which Man was at first perfected, but also to a State more excellent than that was; but how far that is attainable in this Life, I shall leave at present, having only before me (at this time) the Restoration of Man in general.

THE particular Text is this,|| “As by the  
“Offence of One, Judgment came upon all Men  
“to Condemnation; even so by the Righteousness  
“of One, the free Gift came upon all Men unto  
“Justification of Life.” I have been thinking in this Meeting how the Offence of the First *Adam* should affect all Men, since *Adam* Himself bore his own Judgment, and that Punishment that God threatened upon him in Case of Disobedience. This Consideration, I believe, has affected the Minds of many, who, through Misunderstanding,

\* 1 Corinthians, xii. 10.

|| Romans v. 18, 19.

have called into Question the Truth or Justice of this Saying. How far I may be enabled to clear this Point I cannot say; yet since it is of great and universal Importance, I intreat a joint Concurrence in every Mind here. And I think it is not at all below a Minister of Christ, earnestly to desire the Prayers, and thereby the Assistance of the Audience, in a mutual Concern and Travail of Mind, that the Truths of the Gospel may be brought forth with Clearness; seeing that great Apostle, who was often concerned to pray for his Brethren, did sometimes request their Prayers for him in the like Case. I say then, that the Unbelief, Disobedience, and Act of *Adam*, and the Effects of it, never was, or shall be transferred to his Posterity, or any of them; so as to be punished as an Act of Immorality, or Disobedience in them: But the Lapse and Apostasy of *Adam*, from his Faith in the Word of God, and his Act of Disobedience as consequential thereunto, happening before he had any Issue, and all Mankind virtually in him, the whole human Nature was depraved; his Mind being deprived of that Divine Light and Life, (by his own Act) the Breath of Life from God, by which he was completed in the Image of God, which was his highest Rectitude and Perfection; and that Light and Life being withdrawn from him (or he become insensible of it by his own Depravation) because of his Unbelief and Disobedience, he degenerated from that State, and remained only a rational Animal, as he was before he received it; and became ignorant of the Attributes of God, as appears by one plain Instance; for when he had offended God, and became conscious of his Guilt, he thought he could *bide himself* from the all-seeing Eye of God, who is present every where.

BEING



BEING then only a rational Animal, deprived of Divine Light and Life, and reduced unto that depraved Condition before he had any Issue; all his Posterity have proceeded from him whilst in that State (according to the Testimony of the Holy Scriptures) wherein he could not transfer unto them the Image of God, or that Divine Life from which himself was fallen; (nor is that transferable by Human Generation) but that Animal Image, or Nature, into which he was fallen or relapsed.

THE Apostle therefore saith, that as by one Man's *Disobedience* many were made Sinners, so by the *Obedience* of ONE shall many be made righteous.† And since *Adam* Himself, being the Root of all Mankind, died as to his Knowledge and Enjoyment of that Divine Life (which was properly his Fall) and that not transferable unto his Posterity, by Generation, or Inheritance in Succession, as is his Animal Nature; yet, notwithstanding this lapsed State, that Offence, and all the Offences of Mankind consequential therefrom; that the unspeakable Mercy of God, and infinite Extent of his Almighty Power and Goodness might appear, the same Apostle also lays it down thus, “ Even so by the *Obedience* and *Righteousness* of “ ONE, the *free Gift* came upon all Men, to the “ *Justification* of Life: As in *Adam* all die, even so “ in Christ shall all be made alive.” 1 Cor. xv. 22.

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† Romans v. 19.

Now,

Now, pray let us consider this Morning, every one for one, What do I *know* of Sin? What do I *know* of God? What do I *know* of *Christ*? I have *heard* of God, and of Christ, and have assumed upon myself that Sacred Name, professing to be a Worshipper of the One Eternal, True and Living God, and a Believer in the one Lord and Saviour Jesus Christ, the Sent of God, and one of his Disciples, and yet (paradventure) I have never considered what I profess as I ought; I have never meditated on the Name of the Lord, nor in his Law, nor contemplated the Attributes of God, or sought Him; neither have I known Sin by Conviction, but by Tradition only.

I HAVE been taught a Form of Words concerning Christ, what He was, and where He is, in Heaven, afar off, at the Right Hand of the Father; but let me seriously consider, What do I really and *experimentally* KNOW of the Father and the Son?

ALL that we read, or hear, concerning God and Christ, tho' true, is but superficial, and, as a History of Persons and Things at a Distance, it is no true saving Knowledge: How then shall Mankind obtain this Knowledge and Experience? Here is a *free Gift* come upon all Men without Exception. By whom comes this *Gift*? It comes by Jesus Christ, the Second *Adam*, the Lord from Heaven, as He is a quickening Spirit, by whom we are inspired, or breathed into; and a Degree of the same Divine, Eternal, Light and Life, lost in the First *Adam*, restored into our Hearts and Minds. This is the Grace of God which bringeth Salvation, and appeareth in all Men, convincing



us of our Sins, and teaching us to deny all Ungodliness and worldly Lusts, and to live Soberly, Righteously, and Godly in this present World: And whosoever believeth in this *Gift*, and obeyeth the Teachings thereof, hath a free Pardon of all his Sins, through the Blood of Him by whom this Gift came, and is sanctified and justified of God from all Sin, and the Stains and Pollutions thereof fully; so that whatever can be supposed to be lost in the First *Adam*, is regained and restored by the Second.

YET I do suspect that many in my Audience have not the Knowledge of God, know nothing at all of Christ, nor of this free Gift: But why is it called a *free Gift*, but because it is mercifully and *freely* given, without any manner of Purchase, or Desert in us, that could induce the Most High to bestow it, but is given from the Freedom of his own Holy Will, from his own merciful Nature and eternal Goodness? and Christ himself, who is Eternal Life, is that Gift, given unto all Men as a Divine Saving Light, that by Faith in Him as Light, and that Faith working by Love unfeigned, proved by Repentance of Sins past, and Obedience unto Him in Time to come, all may enter into Covenant with God, and live and reign with Him, in his Divine Eternal Light and Glory for ever: As it is written, "God so loved the World (that is all Mankind in the World) that He *Gave* his only begotten Son, that WHOSOEVER believeth in him should not perish, but have everlasting Life." This *Gift* then is given into our Hearts, in order to the *Justification* of Life; for by Him all that believe are justified from all things from which ye could  
not

not be justified by the Law of *Moses* \* ; that we may live a holy, righteous, and godly Life in this World, through the effectual working of this *Gift*, through Faith therein ; as it is also written, By Grace ye are saved, through Faith ; and that not of yourselves : it is the Gift of God †.

THIS Justification is by Christ the Wisdom and Power of God, by whom we who were unjust and unholy, are made righteous, holy, just and good : We are become the Workmanship of God, created anew unto good Works, a Justification *from* Sin, not *in* Sin ; for our Sins and Transgressions being inconsistent with the Nature of God, we can never be saved *in* Sin, but *from* it, and from all the dismal and deadly Consequences of it, and therefore is that *Gift* come upon *all Men* ; and yet we see the greatest Part of all Mankind are unacquainted with it, notwithstanding it is a *Saving Gift* from God.

BUT some may say, Why, can Mankind have a justifying Virtue and Power in himself from God, and not be aware of it ? Yea, so far is Man depraved and dead to the Knowledge of God, as he stands in the fallen Nature and Image of the First *Adam*, that tho' the Gift of God is in him, a Manifestation of the Spirit, or Divine Nature of Christ, be given to him and in him, yet he is not acquainted with it, or aware of it.

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\* Acts xiii. 39.

† Ephesians ii. 8.



SEEING then that all Mankind have a *free Gift* from God, it is worth our while to enquire after it in ourselves. The first Operation of the Spirit of Christ then, which is that Gift and that Witness fore-promised in *Isaiab* the Prophet ||, to witness for God and against us, is to convince us of our Sins in our own Understandings; to condemn Sin in the Flesh, to reprove, witness against, and condemn every Thought, Word, and Action, that is inconsistent with the Nature of this Gift in Mankind. This is the same Thing which the Apostle *Paul* speaks of, where he saith, There is a Manifestation of the Spirit given to every Man to profit withal. This is the same Divine Thing which is called the Grace of God: This is that which we, who are called *Quakers*, mean, when we speak of that Divine Light which manifests itself, and every corrupt and hurtful Thing, in the Minds of Human Kind; that Powerful and Intellectual Monitor, who kindly and gently admonisheth us in our Minds, concerning those Things that are inconsistent with Himself, who is the Righteousness of God.

Now this is not the Natural Mind of Man, nor any Thing essential to itself, that reproves and condemns its Corruptions, (that would be as Vice correcting Sin :) The Illuminator and the Illuminated are not the same; neither are the Reprover and the Reproved, the Condemner and Condemned, the same; tho' both are within, in the Heart, and in the Mind. It is the Holy Spirit of Christ, the Mediator between God and Man, that

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|| *Isaiah* lv. 4.

manifests,

*And RESTORATION by CHRIST.* 61

manifests, reveals, and discovers, in our Understandings, such Things as are displeasing to God, that we may avoid them ; and likewise our Duty to Him, and one unto another ; that we may do it in all Sincerity, Holiness, Righteousness, and Truth.

THIS Divine Monitor and Teacher is Eternal Life in his own Nature ; the Essential Truth, the Spirit of God, who is Unchangeable. A Manifestation, Degree, or Portion of this hath been dispensed unto Mankind throughout all Generations ; yet God is not devisible into Parts, as Matter is : The Light of the Sun, we see, shines upon Mankind upon the Face of the whole Earth, and enlightheth the Eyes of Millions of People at one and the same Time, which are all divided one from another, and far separate ; yet the Light itself is not divided, but one and the same entire undivided Being continually : Even so, God, who is Divine, Essential, Inaccessible, Intellectual, Unchangeable Light, shines into the Hearts and Minds of all Mankind, at all Times, and in all Places ; as it is written, “ God, who commanded  
“ the Light to shine out of Darkness, hath shined  
“ in our Hearts, to give the Light of the Know-  
“ ledge of the Glory of God, in the Face of  
“ Jesus Christ. But we have this Treasure in  
“ Earthen Vessels, that the Excellency of the  
“ Power may be of God, and not of us †.”

BUT tho' this Light shineth in all Mankind, all do not perceive or comprehend it as such. It

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† 2 Corinthians iv. 6, 7.



shineth in Darkness, and the Natural Mind of Mankind is that Darkness, and so remaineth, and ever will, until they believe in that Light, and then they themselves, being thereby illuminated and begotten, and therewith united, as in an everlasting Covenant of Light and Life : Then he and they, who were sometimes Darkness, become Light in the Lord, and so remain and continue in Him for ever and ever ; shining as Stars in the Firmament of his Power to all Eternity.

AGAIN ; This free Gift which is come upon all Men, in order to the Justification of Life, is also “ the true Light which lighteth every Man “ that cometh into the World. ” We are Darkness with all our Natural Faculties and Properties, totally ignorant of this Light, till it shineth through and out of this Darkness ; and the first Effect of this shining in the Mind, Understanding, or Conscience of Mankind, (what Words shall I use to be understood ?) is the Discovery and Condemnation of Evil in and unto Man ; which being repented of, and forsaken by the Transgressors, such are justified from Sin, and all the evil Consequences of it for ever. And the same Righteousness which condemneth Man for Sin while he abideth therein, in a State of Unbelief and Disobedience, justifieth him from Sin, when he believes in the Spirit of Truth, (which condemns him) and forsakes his Sin ; yet that Condemnation will remain for ever, if the Sinner never believes ; “ for he that believeth not, is “ condemned already.” *John* iii. 18.

THERE is a Time wherein all Men are in a State of Unbelief, in which every one of us are,  
or

or have been, as all you who now believe, looking back to your first State, will readily grant; tho' at the same time you went to your Churches, to your Meetings, or some Way or other, and under some or other Character of Religion; and yet had no Faith in the Son of God, as He is the Divine Light and Word of God, nor had you any real solid Knowledge at all of Him: But now I hope and believe, many of you have obtained true and saving Faith, through the sensible Operation of the Divine Power which dwelleth in that Light, whereby he hath condemned the Body of the Sins of the Flesh in you, with the Carnal Mind, (which is Enmity against God) with all its evil Products and Fruits, and that you have repented and forsaken them.

IN this Mind are rooted and grounded all the Evil that is in Mankind: This Mind, in itself, is not subject to the Holy Law of God, nor can be: This is the Life of the Flesh, condemned therein with its Deeds, by the Manifestation of the Life of the Son of God, that the Righteousness of God may take Place, and be exalted in the Mind, and a Conformity therein wrought by Himself to his own Glory.

THE same Divine Power, I say, that condemns Sin in the Flesh, opens the Understanding into the Things of God, discovers to Man his Duty to God and his Neighbour; and Man believing therein, it enables him to say it, and do it. Sin is thus condemned in our Flesh, by the Law of the Spirit of Life come by Jesus Christ, that the eternal Righteousness of that Law might be fulfilled in us by its own Power, who walk not  
after



after the Lusts and Desires of the Carnal Mind, but according to the Holy Mind of the Divine and justifying Spirit of the Son of God, which sets free from the Law, or Power, of Sin and Death, and from the Yoke and Bondage of him who had Power therein, *Satan*, the Adversary and great Deceiver, the Prince of the Power of the Darkness of this World, who shall be destroyed at last, by the Brightness of the Revelation and Coming of the Son of God. Again; The Ministration of Condemnation is glorious in its Day; but much more glorious is the Day of Justification and Salvation. There is, indeed, a great Glory shines in the Heart, Mind, and Understanding of Mankind, at the Appearance of the Divine Light; for every Appearance of Evil is from thenceforth condemned thereby, and all the Knowledge, Wisdom, Righteousness and Glory of Man, becomes inglorious unto himself, by the Manifestation of a real and more excellent Knowledge, Wisdom, Righteousness, and Glory, which fadeth not away: Man then is ashamed of himself; he is out of Love with himself, through the Illumination and Operation of the Holy Spirit and Power of the Son of God; the *free Gift came upon Men* to the Justification of Life.

BEING then justified, and saved from Sin through Grace, we have then, and not till then, something wherein to glory; as it is written,  
 “ Thus saith the Lord, let not the Wise Man  
 “ glory in his Wisdom, neither let the Mighty  
 “ Man glory in his Might, let not the Rich Man  
 “ glory in his Riches; but let him that glorieth,  
 “ glory in this, that he understandeth and know-  
 “ eth Me, that I am the Lord, who exercise  
 Loving-

*And RESTORATION by CHRIST.* 69

“ Loving-kindness, Judgment and Righteous-  
“ ness in the Earth: For in these things I delight,  
“ saith the Lord.”

HERETOFORE we believed the Historical and Doctrinal Truths reported in the holy Scriptures, and by the Moral Discourses of Men; but now the Mind being sensibly reprov'd by Him who discovers unto Man his Thoughts, State, and Condition, even all his Failings; that Man now believes in that Divine Life, that Eternal Word, and trusteth therein as the sure Foundation; and then repenting of Sin, and all the Evils that he hath done, he renounces all his evil Cogitations and Desires, and then God, through the merciful Application of the Blood of Christ, gives him a free Pardon of all his Sins and Transgressions, justifies him therefrom, and seals unto him the full Evidence and Assurance thereof by his Holy Spirit bearing Witness in his Spirit, that he himself, who was by Nature a Son of the Flesh in the first *Adam*, and a Transgressor, is now, through the infinite Love, Mercy, and Goodness of God, and Sanctification of his Holy Spirit, become a Son of God, and free from all Sin; and I could wish, in universal Love, that every Soul here had Experience of it, and do not question but that many have.

As a Man trusts in the Gift of the Grace of God, and waits upon Him therein, his Mind comes thereby to be changed from Glory to Glory, from one Degree of Illumination to another; so that he, by degrees, regains, by the Manifestations and Operations of the quickening Spirit of the Second *Adam*, all that was lost in the First:

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Whilst



Whilst Man remains in the First *Adam*, he is under Condemnation; but being born again of the Second, he is then free, and in the Liberty of the Sons of God. He that doth not see his Sins, nor believe in that Divine Light which discovers them, can never repent; for how can he repent of any thing as Evil that he does not see and believe to be so? And how can he see without Light? While the Mind of Man is one with his Sins, and loves them, he cannot repent, but being convinced of Sin, and believing in him who by Grace doth convince him of Sin, he forsaketh his Sins and adhereth unto God, who in infinite Love and Mercy condemns Sin in him, by the Words of Reproof, which are the way of Life;† and still the same divine Principle under many Denominations. Again; as many as I love, I rebuke and chasten, be zealous therefore and repent. *Rev. iii. 19.* Again, my Son, despise not thou the Chastizing of the Lord. *Heb. xii. 5, 6, 7, 8, 9.*

BUT he who believes and obeys the Spirit of this World, the Evil and Subtle One, in the Lusts and Pleasures of it; as he is sensual and earthly he goes on therein, from one Degree of Depravation to another, untill he is brought forth in his Mind in the Image and Nature of *Satan*, and arrives at all Manner of Wickedness; as Self-Love, Pride, Vain-Glory, Arrogance, Self-Preference, Self-Exaltation, Lust of Power, Pre-eminence, Dominion, Rebellion against Superiors, Contempt of them, and of Equals; full of Envy and Bitterness, Lying, False-Accusing, False-Witness,

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† Proverbs vi. 23.

Slander, Evil-Speaking, Back-biting, Vilifying, Fornication, Adultery, Murder, Debate, Deceit, Hypocrisy, Partiality, denying of the Truth, hating of God and Christ, and so arriving at the Completion of all Unrighteousness, a Child of the Devil, to the Measure of the Stature of his Fullness.

AND on the contrary, they who believe, follow, and obey the Divine Discoveries, and have the Word of God in themselves, the Object of their Faith and Love, they come to be Children of God, and have in themselves all the Properties of the First-born, even of Jesus Christ the Son of God, and do by that Holy Nature, all that God requires of them; it is their Meat and Drink, their Pleasure and chief Delight, to do the Will of God, and to run in the Ways of his Commandments.

WHILE they were only rational Animals, and Children of Wrath, in the State of the First *Adam*, they were full of Wrath, and the Wrath of God abode upon them; but being made Children of God in the Beloved who is Love, they are filled with Virtue and Love unspeakable in Him.

THIS great Work and Change is not in the Body; that is still what it was before, (tho' it also may in some Sort be affected thereby after his Kind) the Change is in the Mind, the Transgression is in and by the Mind, and there also must the Restoration be: You all know as well as I, that the Body is only the Instrument of the Mind: It is the Mind in the Body which thinks, desires,



contrives, acts and does, all things possible for Man, whether Good or Evil.

If therefore the Mind be changed, regenerated, and brought forth in the Image of God, by the Power and Wisdom of his Holy Spirit, then all that the Lord God requires of Man, with respect to his Duty in Righteousness, becomes a Law of Nature to him. This is not the Work of Man, but of God. As the Son of God hath said, Except a Man be born again, he cannot see the Kingdom of God; \* and as that which is born of the Flesh is Flesh, so that which is born of the Spirit is Spirit: But the carnal or natural Mind receiveth not the Things of the Spirit of God; it is blind to them, and cannot see the Excellency that is in God above all his Creatures; cannot perceive the Divine Pleasure and Enjoyment that is in God, the Mind and Conscience being defiled, benum'd, and dead, through Sin and dead Works, to all Sense and Relish of the Love and Goodness of God.

BUT nevertheless, I believe there are many here (and am glad of the Foundation I have for it) in this Meeting, who are, through the Grace of God, become Witnesses of holy divine eternal Love, whereby they are consoled, far above what they could be by the Enjoyment of any Thing here below, through Faith and Obedience to that holy and free Gift by which they are justified, and saved. Such can never compare any outward temporal Things, of this vain and perishing World, with the Enjoyment of that divine and living Love shed

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\* John iii. 3.

abroad in their Hearts by the Life of the Son of God, by which they are influenced, at times, as it pleaseth Him, in the lifting up of the Light of his Countenance upon them. Oh! The living Love of God in Christ Jesus! Oh, that every one here had a living Feeling, Sense, and Evidence thereof. All our Works, Worship, and Services, ought to work by Love, and not by Moral Precepts only. All these are consequential to the Work of the Holy Spirit of Christ in Mankind, which restoreth, not only the Image of God in Man, as he was in his first Perfection, but exalteth him above that State, when compleated by the Work of Regeneration; for in the first State he was the Son of God by Creation, but in this he is the Son of God by Regeneration, whereby he becomes Partaker of the Divine Nature, and being united unto the Father through the Son, the Mediator, is one Spirit with him.

THOSE are born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God; this is the the great and glorious Work that the Son of God is come to do, in and upon all Mankind that believe in him, and receive him in the Way of his coming. According to that Declaration of a Man of God; "It is the Will of God that all Men should be saved, and come to the Knowledge of the Truth."

WHOSE Will then is it, that contradicts the Will of God? It is the united Will of *Satan* and deluded and deceived Man, which is contrary to the Will of God. "This is the Will of God, even your "Sanctification;" God wills Man's Sanctification, according to his Command; Be ye holy, for  
I am



I am holy, saith the Lord. God wills that Mankind should be holy like himself, but *Satan* and Men will that they should be corrupted, and like unto the Evil One, Unholy, Unrighteous, and Ungodly. But we must renounce the Will of *Satan* and the Flesh, and be subjected to the Will of God, at all Times, and in all Things.

BUT then too many are apt to think and say, If I please God after so strict a Manner, I shall be abridged of the Liberties of Nature, and be stript of abundance of Things and Pleasures I chiefly delight in, and then my Life here would be only a dull and heavy Scene of Melancholy, devoid of all Satisfaction; but then consider, that the great Author of the Universe, who hath all Things in his Power, abundantly over-ballanceth that Account; the Reward he gives is incomparably more valuable than any Thing we have to part with. We and all we are, or have, is his; he demandeth but his own. He requires us to deny ourselves, but he gives us *himself* in Exchange. *Matt. x. 37. Mark viii. 34.*

HE preacheth Self-Denial in the Mind by his Grace,† as the Beginning of our Discipleship. We have been strongly attached in our Desires to many vain and needless Things, which were not good for us, nor convenient, but hurtful, tho' we might think them good in Times of Ignorance and Darkness, in an Animal State: But when the *free Gift* of God was made manifest in our Understandings, we then saw these Things were not according to the

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† Titus ii. 11.

*And RESTORATION by CHRIST.* 71

Mind and Nature of God. Shall I then rather proceed to indulge myself in those Things which are displeasing to God, my Creator, and great Benefactor, and hurtful, prejudicial, and destructive to my own Soul, than to take up the Cross, deny my hurtful Lusts, and follow the Lord Christ, in the Way of Holiness and Self-Denial, to the Throne of his Glory?

Now Neighbours, Country-men, and Friends, let us consider this Day, how far we have taken up the Cross of Christ, and wherein? How far have we deny'd ourselves, and in what? What have we parted with for the Sake of Christ? Have we, for his Sake, and at his Command, or Instance, parted with so much as any useless, or needless, or vain, or hurtful Thing? I am afraid a great many cannot justly answer here as I could wish they could, and say with the Apostle, I have accounted all Things as Loss and Dung that I might win Christ, and be found in him, not having on so much as my own Righteousness, but the Righteousness of God, through Faith in the Lord Jesus Christ, who is in truth called, The Lord our Righteousness, by all those who are born of him their everlasting Father.

If we can say these Things truly, blessed are we, and happy shall we be: But if not, let us begin; some have already, and long ago, begun, and made good Progress; and I wish Prosperity and Perseverance to all such, and that they may finish well, whoever they are. But they who never take up the Cross of Christ, will be found unworthy of him. They, as the Lord saith, "who have  
" forsaken Houses, or Brethren, or Sisters, or  
" Father,



72 *Man's FALL in ADAM,*

“ Father, or Mother, or Wife, or Children, or  
 “ Lands, for my Name-sake and the Gospel,  
 “ shall receive in *this* Life an *hundred Fold*, and  
 “ shall inherit Life Everlasting.” *Matt. xix. 29.*  
*Mark x. 29.*

THUS we Mortals must be stripped, even of  
 the most lawful, useful, necessary, delightful and  
 comfortable Things in Life, tho’ Blessings from  
 God in a State of Nature, when God, the great  
 Author of our Being, and of all we enjoy, and  
 the natural Life too, is pleased to call for them;  
 but not otherwise by any voluntary Humility, or  
 blind Zeal, or Self-Action in our own Wills or  
 Time, but as the Lord requires them, to his own  
 Glory, in Testimony of Faith in him, and Love  
 and Obedience to his Commands: And yet the  
 Gain is great, and still on our Part, we have un-  
 speakably more than an Equivalent; in *this* Life  
 an *hundred Fold*; and in that which is to come Life  
 Everlasting, and to reign with God and the Lamb  
 in the Dominion and Kingdom of his Glory for  
 ever and ever. *Rev. iii. 21.*

THE Righteousness of the Moral Law and Co-  
 venant, delivered unto *Israel* by *Moses* on Tables  
 of Stone, condemneth every Thing that is evil and  
 unrighteous, and teacheth all Moral Duties toward  
 God and Man; and the Rewards under that Co-  
 venant were Temporal; they had a Country and In-  
 heritance by Promise, which also was performed  
 unto them; but the Son of God, the Mediator of  
 a better Covenant, and Dispenser of a more ex-  
 cellent Law, goes further; That was written on  
 Tables of Stone, This on the fleshly Table of the  
 Heart; That gave the Blessings of this Life com-  
 mon

mon to every Creature after their Kinds, but no Promise of that which is to come (Life and Immortality is brought to Light through the Gospel, and that with Grace and Truth came by Jesus Christ) but this remands them, in Testimony of the Truth of Faith and Love to the Giver of them. Yet, by how much this is a better Law and Covenant, that of Works, this of Light and Grace, enabling the Mind of him that believeth therein to perform all its Requirings, and dispensed by a more excellent Mediator, and the Reward more glorious, being both temporal and eternal, by so much we have still the Advantage; and the rather, seeing the Temporals required of us remain in our Possession, and are our own, as given us of God, until he is pleased to demand both us and them, to his own Glory; for all are his; by him, through him, and for him are all Things, and therefore let me ask this Question, What have we done of this Kind?

Now I think I hear some happy Soul<sup>e</sup> say, Blessed be the holy Name of the Lord, the God of my Salvation, he hath called me by his Grace to this Discipleship, and enabled me thereby to deny and forsake every thing in this World he hath hitherto required of me, and made known as my Duty to himself and Fellow-Mortals.

THIS cannot be but through the *free Gift* of God enabling Mankind thereunto, through Faith therein at the Times of its Influence, and then co-working with it. He therefore who hath thus deny'd himself, let him still continue to take up his daily Cross, and despise the Shame yet attending, in some Degree, as well as in that Day, not in



one thing only, but in all that Christ the Lord, by the *free Gift* of his Grace, requires of him, whether of saying, doing, or suffering, and follow the Son of God freely and fully, in the Way of Regeneration; for this is the Way we must all follow him, if ever we arrive at the Throne of his Glory.

No Mortal, in his own Will and Power, is able to do this; we did not give ourselves our first Being, neither can we of ourselves acquire this better and more excellent State of Being; it is attained by the Power and Efficacy of the *free Gift* of God: That divine and powerful *Gift*, which as heavenly Leaven works the Change, inleavening the Mind with its own holy, righteous, and divine Nature and Properties; and therefore I preach the Spirit of Christ once more among you, for he will sanctify, justify, and save you, and in due time also glorify every Soul of you who believe in him, and follow and obey him, and he himself will even teach you so to do, if you will be instructed by him.

AGAIN, "He that will save his Life, shall  
 " lose it; but whosoever will lay down his Life  
 " for my Name's Sake, and the Gospel, the same  
 " shall find it." The natural Life and carnal  
 Mind of Mankind is attached and set upon many  
 low and mean Things in this present World, which  
 are of no Value in themselves, but rather vexatious  
 Incumbrances. All that is in the World, "the  
 " Lust of the Flesh, Eye, and Pride of Life;"  
 What are they, and where do they end? They all  
 perish with the Using. The Riches of this World,  
 the right Use being perverted, are subservient only  
 to its Pleasures, which war against the Soul, and  
 destroy

destroy its real, true, and lasting Joys in the Salvation of God.

AND the Honour and Glory of the World is false; it is a Lye, and unworthy of the Desire and Pursuit of him who knows the *free Gift* of God, and loves it, and walketh therein. He hath an Eye to the true and greatest Glory, that which is of God only; and cannot miss it in the End. The fallen Life of the First *Adam*, with all its Delights, must be denied and lost, that we may find and obtain Life Everlasting in the Second *Adam*, and live with Him, and in Him for ever.

AGAIN; (as saith the Apostle) "It is Given unto us, not only to believe, but also to suffer for his Name's Sake." They suffered Scoffing, Derision, cruel Mockings, spoiling of Goods, Imprisonments, Buffetings, Scourgings, and Death; and all this, and much more, they endured for the Name of the Lord Jesus and the Gospel, through the *free Gift* which came upon them by Himself: And the like also have many of us suffered, through Faith in his Name, and by the same Gift in this Age, to his Glory, and not our own, to whom he hath given the blessed Experience of the Truth of his Saying of old, "He that believeth in me, tho' he were dead, yet shall he live; and he that liveth and believeth, shall never die." As it is also written, "You who were sometimes dead in Trespasses and Sins, you hath he quickened; and as in *Adam* all die, even so in Christ shall all be made alive."



Now by this time I hope it may appear, that all the Posterity of *Adam* might be saved; for God, willing to make known his universal Goodness, Mercy, and Love, in his beloved Son Jesus Christ, commanded the Apostle to make this Declaration unto the Believers that then were, unto whom this Epistle was directed; which being preserved on Record unto this Day, (and I hope ever will be) it is also for our learning, that every one, having received the same *free Gift* in our Time, may seek after it in himself, believe in it as they did, and be saved by it as they were: As saith the same Apostle on another Occasion; "By Grace are ye saved, through Faith; it is not of yourselves, it is the Gift of God." *Eph. ii. 8.*

OH! that all would believe, learn of Christ, and be saved, have everlasting Life, and enter into the Rest and Glory of God in his Kingdom for ever. Oh! that we may all consider these things with due Attention and Application of Mind, in order to a right Use of them, to the Glory of God and our own Salvation.

WE read of the Martyrs of Jesus Christ, and that Abundance of them were destroyed for his Name's sake, by many cruel and tormenting Ways, and even by Flames of Fire, and by those too who called themselves by his Holy Name, professed Him in Words, but denying him by these and other their unrighteous and wicked Works, they thereby declared and proved themselves to be Antichristians: But when at any time, and from time to time, the Notions and Doctrines of those Martyrs, through their holy and innocent Lives, Christian Constancy, and Fortitude under all their Sufferings,

Sufferings, became Honourable, and in Fashion among the generality of Mankind in any Country, and in Vogue in the World, in the next and succeeding Generations; then the same subtle Spirit of Antichrist, the Old Dragon, which in another Profession and Likeness had persecuted those Martyrs and Confessors of Jesus, and destroyed them, then transforming itself, and assuming the Profession of those Martyrs and Christians, boasted of their Sufferings, and preached the same Doctrines in Words; but lived the Life of the sinful World, professing the Holy Name of the Son of God, yet serving their own Lusts, and hating every Appearance and Dispensation of God, they persecuted the Light and Life of the Son of God, in those He raised up and sent in this Nation, to testify against them, and reprove them, and admonish the People to turn to the Lord, and to the Word of his Grace in themselves, as a free Teacher, and the best of all, even the *free Gift* come upon all Men to the Justification of Life.

BUT this crafty Transformation is no new Thing, for even in the Days of the Apostles of Christ, that Spirit of Antichrist began to transform itself, and put on the Profession of the Name of Christ, the better to deceive the Simple; as saith the Apostle *John*, who attaining a great Age, was the longest Liver of all the rest: "As you have heard that Antichrist shall come, even now are there *many* Antichrists. — They went out from us, but they were not of us." 1 *John* ii. 18, 19. iv. 3.

WHAT then hath the persecuting Spirit of Antichrist to do with Christ; or those who deny Him



Him in Works, and reject and persecute Him in his Ministers and Servants, Members and Children, to do with the Martyrs of Jesus, or boast of Him or them; or of his or their Lives, Doctrines, Works, or Sufferings, seeing they are the Successors of those Antichrists, and of the same Spirit, as their immoral Works and Persecutions declare and witness against them?

MANY of those, in the Days of the Apostles, who took upon them the Name of Christ, soon apostatized from the Divine Life of Christ, as *Adam* did, and yet held their Profession, and exercised all the Fruits of their Apostacy under his Sacred Name, which is still, to this Day, the most skilful and successful Art of that Spirit in his Ministers and Members. Therefore, dear Friends, let us ourselves be aware of it, lest we also be deceived, and this Generation receive the Form and Doctrines of Truth in the Natural and Carnal Mind, in the first and fallen *Adam*, without the Knowledge of the *free Gift* of God, or any *Change* wrought in our Hearts thereby, or any real Reformation or Knowledge of God; and if so, the most dangerous Apostacy of all may yet be established: For what can any People profess higher than the Light and Life of the Son of God? And if we do not live and walk therein, and in the true Fellowship thereof, we shall be as Stumbling-blocks to the rest of Mankind, and not as Way-marks and Lights in the dark World: How then should they look any further than they see us go? I hope therefore you will bear this Caution, and rightly use it.

To draw toward a Conclusion: The Knowledge of the Life and Light of the Divine Word, Wisdom, and Power of God, must be preached and restored in Mankind, in every Age of the World, as we succeed upon the Earth; or else all Religion is in vain as to a future State, and subservient only to a Civil and Social Decorum here. The Mind of Man therefore must not only be restored to the first Rectitude of Human Nature, but improved and established, by the great and necessary Work of Regeneration, which never can be by any other Means than the everlasting Power and Efficacy of the *free Gift* that is come upon all Men by Jesus Christ; and it is this alone that can repair in the Children of Men all the Loss in the First *Adam*. But they who are ignorant of the *Gift* of God, tho' it is in them, and neglect and despise it, and never believe in the Divine Appearance of the Lord Jesus Christ, but are contented with the Enjoyments of depraved Sense; their low Minds ascend not above the Earth: They think not upon Eternity, or Things pertaining to that State, or on any Thing above what is here below, or of Sense. It is not then any Form of Religion, or Systems thereof, how well soever adapted to the Senses of Mankind, or to their Sentiments concerning what they read in the holy Scriptures, or elsewhere, or that is or can be contrived by the Wit or Will of Man, but a real *Change* and Renovation of the Mind, by the *free Gift* of God only, that can render any of our Services, or Offers of them, acceptable to God.

AND tho' blind Mortals in this dark World may impose their Sentiments and Inventions one upon



upon another with Violence; and dispute, envy, wrangle, and contest, even unto Blood and Destruction, contrary to the Nature of the holy Christian Religion they profess and pretend; yet at last all Nations, Kindreds, Professions, Opinions, People and Languages, must stand before the Son of God, the Great and Powerful Judge of the Living and of the Dead, under the Name of one of these two, either Sheep or Goats, who has told us already what He will say, and to whom: Unto the Sheep on his Right Hand; Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World \*. And the moral Cause of that Blessing there assigned, is Love to the Brethren, Kindness and Charity. But unto the Goats on his Left Hand He will say, Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels †: This is a dreadful Sentence indeed; the immoral and unnatural Cause whereof is, Hardness of Heart, want of Compassion to the distressed, and of Charity, and of Help to the Brethren in Time of Need; and by Nature all Mankind stand in that Relation one toward another. And these shall go away into everlasting Punishment; but the Righteous into Life Eternal ‖. We see therefore, that whatever our Notions or Professions of Religion are, or among whomsoever we associate ourselves in this Life, all Mankind will be thus determined at last.

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\* Matthew xxv. 34.

† Ver. 41.

‖ Ver. 46.

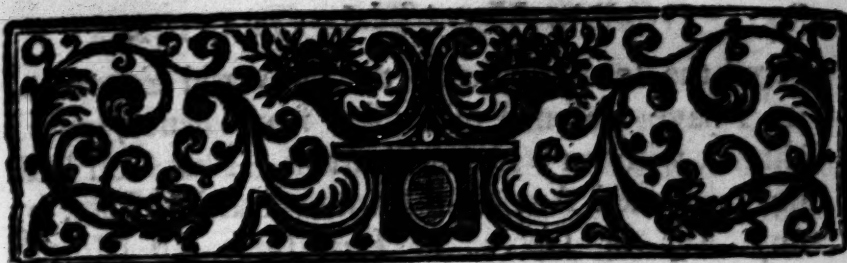
*And RESTORATION by CHRIST.* 81

Now to conclude what I have been upon ; the Substance of all is Charity, it is Love : All our Faith, Obedience, Worship, and whole Duty toward God, one toward another, and to Mankind in general, should be done in Love : Therefore let every Soul endeavour, by Faith and Obedience, and true Humility, to come to a Sense of the Love of God, to know the Effusion and Divine Influences of it in his and her own Heart, and to be thereby sanctified : And then whatever Duty we owe unto God our Creator and Father, will naturally arise and flow from that pure Fountain ; and whatever is Good and Right among Mankind, will likewise arise and flow from thence. And that we may all settle upon this sure Foundation, and come and remain under the Canopy of this Love, and live and die under the Conduct thereof, that so we may arrive at last in the Ocean of the Fulness thereof, where the Spirits of the Just are made perfect, is my earnest Prayer unto God our Heavenly Father, who with the Eternal Son, through the Holy Spirit, is worthy now and for evermore.









The MERCIFUL  
INVITATION of GOD  
TO  
ALL MANKIND,  
TO  
Come unto Him  
FOR  
SALVATION.

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*A DISCOURSE delivered at the  
Meeting-House in Gracechurch-street,  
London, September 25, 1737.*

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S I was waiting upon God this  
Evening with you, my Friends, I  
have observed the most kind, the  
most merciful, beneficent Invitation  
of the Most High unto All Man-  
kind, to return from the Evil of their Ways to  
Himself, and be saved: And, as I have consid-

## 84 GOD's *Merciful* INVITATION

dered the Invitation and the Universal Extent of it, I have reasoned in myself from hence, and I think, with very great Clearness, That God hath not precluded Any Soul from everlasting Life, by any Act or Decree of His, since All Mortals upon the Face of the Earth are included in this Invitation, which I have occasionally read in the Holy Scripture not long ago ; and it is after this manner, “ There is no God else beside me, a  
 “ just God, and a *Saviour*, there is none beside  
 “ me. *Look unto me, and be ye saved, All the*  
 “ *Ends of the Earth* ; for I am God, and there is  
 “ none else.” *Isa.* xlv. 21, 22. The Ends of the Earth here are put for the Whole Inhabitants of it, and not restricted to Any Age or Time ; and where A L L are invited, there is *not* O N E *excepted* : If therefore there be any Soul here under Distress, with Regard to Salvation, or any manner of Doubt or Question about it, That Soul is certainly *included* in the Call of God, in this merciful Invitation to Salvation.

Is there any one here at a Loss, how, and where, and after what Manner to look unto God ? I should be very glad, if, through the Grace of God, I might be enabled this Evening to help and rightly direct any one in this Point : I say then, that tho’ in our Natural State we are all ignorant of God, yet that we may gradually come to the Knowledge of Him, and live with Him for ever, He hath given us Natural Senses, Faculties, Reason, and Understanding, that, in the Use of them, casting our Eyes upon the Great Book of the Creation of God, we may, with infallible Assurance, determine, that it hath an Almighty, All-wise Author and Supporter ; and  
 accord-



accordingly the Apostle *Paul*, in his Epistle to the *Romans*, [ i. 19, 20. ] speaks very Rationally, as well as Divinely, on that Subject; for as he was, in a particular manner, a Minister to the *Gentiles*, and they enured to the Exercise of their Natural Reason and Understanding, he took them in their own way of Thinking, in order to the Beginning of the Knowledge of God, saying, “ Because that which may be known of God is  
“ manifest in ( or to ) Them, for God hath  
“ shewed it unto Them. For the Invisible  
“ Things of Him from the Creation of the  
“ World are clearly *Seen*, being *Understood* by  
“ the *Things that are made*, even His *Eternal*  
“ *Power* and *Godhead* : So that they are ( or may  
“ be ) without Excuse.”

HERE the Apostle reasons from the Effects to the Cause, and infers an undeniable Conclusion : The *Things that are made*, of whose *Beings* we are infallibly assured, even by our Senses, that *they are*, that they have real Existences : The Sun, Moon and Stars, the innumerable Host of Heaven, the Earth, and all Things therein, and our own Being, of which we are certain, these being Realities, and not fantastical Appearances, Beings noble and stupendous, declare themselves in their own Still, yet Loud and Well-known Language, even by their own Nature, to have an Eternal, Almighty, All-wise, Unlimited Power and Being for their Author; and if Mankind be not become altogether without Thought, irrational and stupid, (if any one can be so) they must needs *know*, that an Eternal, Incomprehensible Power hath produced all these Things : We may and ought therefore, to look unto God in the Things  
which

which He hath made, and thereby understand, that He Is, and is Eternal, without Beginning or End in his Being ; that He is, Almighty in Power, All-wise, Omnipresent ; that He hath given Being to all Things, and supports and continues Them : That He is infinite in Love, Goodness, Justice, Mercy, Beneficence and Truth : That He is so likewise in Righteousness, and the Author of all those Properties manifest (so far as they are manifested) in Mankind. This therefore is the first and most obvious Way we can *look unto God*, as Rational Creatures, by the *Things* that are *made*.

We have been some of us more, and others less Time in the World, and have seen, at least in a superficial manner, the *Things* that are *made* ; let every one of such therefore consider, with respect to himself ; Have I at all *looked unto God* according to this Invitation ? Have I at all been able to perceive Him in his Works, but to look upon his Works only, without any due Regard to Himself, or Consideration of the *Things* that are made, or the Greatness and Divine Properties and Attributes of the Almighty Author of them ?

AND, as we all grant, that God is invisible in Himself to all corporeal Eyes, the next way, whereby we may *look unto Him* with further Admiration, is, in the constant Course of his Providence, whereby He upholds and continues all his Works in Succession from Generation to Generation, and provides for them all, from the Highest to the Lowest, Greatest to the Least, without losing

losing or neglecting any one Species or Particular which He hath made ; by which we may learn his endless Goodness, and, that He still regards them all, and ever will.

AND We, and all the Ends of the Earth, have yet still a more excellent way to look unto God for the glorious End of that gracious Invitation, the Eternal Salvation of our Souls ; that is, by the Divine Light of his Son, the Spirit of Christ, who is before all Works and Worlds, and was with God when he laid the Foundations thereof, under the Character of Wisdom, and so declared to be in the Holy Scriptures, where Wisdom saith, “ The Lord possessed me in the Beginning  
 “ of his Way, before his Works of old. I was  
 “ set up *from Everlasting*, from the Beginning,  
 “ or ever the Earth was. When there were no  
 “ Depths *I was brought forth* ; when there were  
 “ no Fountains abounding with Water. Before  
 “ the Mountains were settled, before the Hills  
 “ was *I brought forth*, while as yet he had not  
 “ made the Earth, nor the Fields, nor the  
 “ highest Part of the Dust of the World. When  
 “ *He prepared the Heavens, I was there* ; when  
 “ He set a Compass upon the Face of the Depth ;  
 “ when He established the Clouds above ; when  
 “ He strengthened the Fountains of the Deep ;  
 “ when He gave to the Sea his Decree, that the  
 “ Waters should not pass his Commandment ;  
 “ when He appointed the Foundations of the  
 “ Earth ; *then I was by Him, as One brought up*  
 “ *with Him* : And I was daily his Delight,  
 “ rejoicing always before Him ; rejoicing in the  
 “ habitable Part of his Earth ; and my Delights  
 “ were



“ were with the Sons of Men.” *Prov. viii.*  
22 to 31.

AGAIN ; “ Wisdom, which is the *Worker* of  
“ *all Things*, taught me ; for in her is an under-  
“ *standing Spirit*, holy, one only, manifold,  
“ *subtile*, lively, clear, undefiled, plain, not  
“ *subject to Hurt*, loving the Thing that is good,  
“ *quick*, which cannot be letted, ready to do  
“ *Good*, kind to Man, stedfast, sure, free from  
“ *Care*, having *all Power*, *overseeing all Things*,  
“ and going through all Understanding, pure  
“ and most subtile Spirits : For Wisdom is more  
“ *moving* than any Motion ; she passeth and  
“ *goeth* through all Things, by reason of her  
“ *Parentess* ; for she is the *Breath* of the *Power*  
“ of God, and a pure Influence flowing from the  
“ *Glory* of the Almighty ; therefore can no  
“ *defiled Thing* fall into her, for she is the  
“ *Brightness* of the *Everlasting Light*, the un-  
“ *spotted Mirror* of the *Power* of God, and the  
“ *Image* of his *Goodness* : And being but one,  
“ she *can do all Things* ; and remaining in herself,  
“ she *maketh all Things new* ; and in all Ages  
“ *entering into holy Souls*, she maketh them *Friends*  
“ of God and *Prophets* ; for God loveth none, but  
“ *Him that dwelleth with Wisdom* ; for she is  
“ *more beautiful* than the Sun, and above all the  
“ *Order* of Stars : being *compared* with the  
“ *Light*, she is found *before it*.”

THIS is thus written of the Lord Jesus Christ,  
the *Wisdom* of God, the *Eternal*, *Essential Light*,  
the *Covenant* of God with the *Gentiles*, the *Word*  
of God, and *True Light*, that *lighteth* every Man  
that cometh into the World.

AND

AND for a further Instrumental Help to Mankind, to *look unto God for Salvation*, He hath also given us the Holy Scriptures: They were not all written at one Time, but occasionally, at several different Times and Ages, by the Divine Inspiration, and cogent Force of the Influence of the Holy Spirit of Christ, which is *Eternal Wisdom*, and is *before all Worlds*, and before all *Scriptures*: The oldest Date of any of the Scriptures is in the Days of *Moses*, about 797 Years after the Flood, and about 2453 Years after the Creation, according to what he hath written.

AND God foreknowing that Mankind would degenerate further and further, to a general Apostacy from Him, after the Flood, as well as before, was pleased to instruct Mankind by Man, from time to time, by those he made Choice of to that End; for God doth much Good unto Man by Man, as fallen Man is an evil Instrument for the Hurt of Man; as saith the Scripture, "For since by Man came Death, by Man came also the Resurrection of the Dead. As in *Adam* all die, so in Christ shall all be made alive." 1 Cor. xv. 21, 22. So God makes use of Man, some for the Help of the rest, according to his good Will and Pleasure; and qualifies one and another, and so many as He pleases, from Age to Age, and Generation to Generation.

THE Scriptures then were thus written for the Instruction of those Ages wherein they were written, and to whom they were delivered; and being preserved by the special Providence of God, and presented by the same unto us in our own Language, they are for our Learning also.

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AND

AND we may see what a high Esteem and Notion the *Jews* had of the Scriptures of the Old Testament, the Value and Use whereof was likewise confirmed by Christ himself, by the Evidence and Manifestation of whose Holy Spirit they had been wrote, long before he came in the Flesh, according to the Predictions therein contained: Yet they carried their Esteem too high; they conceived an Expectation from the Scriptures which God never gave them; it was their own Imaginations and Misunderstanding that carried them to that exorbitant Expectation; yet the Lord Jesus Christ made a right Use of it, in order to draw or direct them to Himself, saying, "Search the Scriptures, for in them ye think ye have Eternal Life, and they are they which testify of me; and ye will not come to me, that ye might have Life." (*John* v. 39, 40.) Certainly no People could have a higher Esteem for the Scripture, or expect more from them than Eternal Life; yet their Expectations were wrong, for Eternal Life was not, neither is it, in the Scriptures, but in Christ himself, of whom they only testify. He owned that they testified of Him; but then here was the Neglect, Shortness, and Loss of that People, "Ye will not come to me, that ye might have Life." They would not look unto God in Him who was accompanied by Almighty Power, by which he commanded all Distempers, healed all Manner of Diseases by his Word, and raised the Dead in his Father's Power.

THEIR Error was not in searching the Scriptures, for they were written for their Learning, and that thereby they might have Hope of a Saviour,



viour, by the Predictions and Promises of God contained in them, and they are ever worthy to be searched, believed, and regarded; for they testified and do testify of Him; the Power of the Father testified of Him, in all the miraculous Works done by Him in their Sight, upon which He put the Test of the Truth of his Mission as the Messiah, saying, "If I do not the Works of my Father, believe me not; but if I do, though ye believe not me, believe the Works." (*John* x. 37, 38. xiv. 11.) Yet they would not believe Him.

AND He likewise told them, "He was come that they might have Life, and that they might have it more abundantly." *John* x. 10. And yet they would not come unto Him for it, they would not look unto the Father in Him, they would not accept the Invitation, and therefore they missed of that great Salvation, and have not attained it unto this Day, because they will not come unto Him that they might have Life, but are banished from the Land of Promise, and trodden under foot of all Nations.

It is now several Ages since our Progenitors had the holy Scriptures of both Testaments translated into our own Language, strictly and exactly enough, with respect to all Points necessary to Salvation; and they had, and we still have, the free Use of them; a great Blessing, of which some of our neighbouring Nations are hitherto deprived. Have we read them with Diligence and Attention? Have we duly considered them, and made a right Use of them? What Advantage have we reaped thereby? Are we come

unto God, whose Invitation is recorded therein, and unto Christ, of whom they abundantly testify in every Dispensation? What End have we had in reading the Scriptures? Hath it been only to furnish ourselves with certain Texts thereof, whereby to fight one against another, to aggravate one another, and exercise our Passions upon one another, and to support this, that, and the other Notion and Opinion, true or false; and never regard the Moral Precepts, holy Examples, or great and necessary Gospel Truths and Doctrines they contain, so as to bring them into Practice? This would be an ill and perverse Use, or rather Abuse of them, and a great Neglect.

HAVE we indeed *looked unto* the only True and Living God, of whom we read in the Holy Scriptures, with *Desire* and *Hope* of *Salvation* by Him? Have we *looked*, with *Sincerity*, to the Lord Jesus Christ, of whom they testify? The Creation of God declares that He *is*, but we cannot find Him there with all our Search, we cannot know Him thereby. “No Man by searching can find out God to Perfection.” We all know, who have so searched, we cannot find Him thereby, we cannot see Him fully and clearly there. They testify of Christ, and are clear and full in their Testimony of and concerning Him in all Points: But alas! I am afraid the same Charge is too true at this Day, against the generality of People professing the Christian Faith and Religion, which was justly uttered against the *Jews* in that Day. “You *will not come unto me*:” You *might*, but you *will not come* to the Son of God, that you may have Life, and know the Aboundings of it in you, by Him, “even

“ even as a Well of living Water springing up  
“ unto Life Eternal.”

THE Scriptures give a sure Report of Christ the Son of God, and that all that is to be known of the Father, is revealed and manifest in Him. They testify that He is the *Eternal Word*, *Wisdom*, and *Power* of God ; that He was born, as to his Bodily Appearance, of the holy Virgin *Mary* ; that the Power of the Highest overshadowed her, the Holy Divine Influence came upon her, by which she became pregnant, in order to that wonderful Production conceived in her thereby, that Holy Thing called the Son of God : Of which she being premonished, by the Messenger of the Most High, she believed the Message, and by Faith conceived the true and promised Seed, the Redeemer of the World ; that all Men might believe in Him, and be born of the Spirit of Him, who was thus, by the Spirit, conceived in the Flesh ; that even, as *Eve*, falling by Temptation from her *Faith* in the *Word* of God, conceived that evil Seed that was of the Evil-One, the Murderer, that slew his Brother, and by whose *Unbelief* and *Fall Sin* entered and overspread the *World* ; so might all Mankind, by *Faith*, look unto Him born of the Virgin, and unto the *Father*, in and by Him, for *Salvation*, for in Him alone is the Promise of God fulfilled ; “ The Seed of the Woman shall bruise the Serpent’s Head.”

AND what do the Scriptures further testify concerning the Son of God ? They bear Testimony of Him in more Points abundance than I have either Time or Strength, or is needful, at this  
Time



## 94 GOD's *Merciful* INVITATION

Time to go through ; because most of you now in my Audience (of several Persuasions) have read the holy Scriptures, I do not doubt ; yet I desire and exhort you young Men and Women especially, not only to read them, but consider them, that you may understand them, and be more fully informed in those Points and others by them ; waiting, in the mean time, for the inbreathing of the *Life* and *Light* of the Lord Christ, by the Influence of whose Spirit they were first written, without which they are not rightly to be understood, or the true End of them attained. *Luke xxiv. 45. John xx. 22.* Yet the Concern and Influence I am now under, may carry me further on this Subject, for your sakes, than I am now aware.

THE Lord Jesus was concealed from the People till about the twelfth Year of his Age, and then a Glimpse of the Wisdom of the Father began to shine in Him, and through Him, among the Wise and Learned in that Day among them ; yet was not made manifest as the Messiah, until the Divine Influence of the same Power which operated in his Bodily Production, did anoint or fit Him to preach the Gospel of Salvation unto his People. And then He was made manifest, not only by wonderful Works, but by his Doctrines which He published among the People ; yet tho' He spake as never Man spake, with respect to that Wisdom and Power in which He did speak, few there were who understood Him ; so that they were still short, at that Time, of the true and full End of his Appearance ; for He was to be made manifest, not only to the *Jews*, but universally unto all Nations, in a nearer and more Divine  
and

and excellent way than his outward Appearance was, tho' that was indeed glorious, but by Degrees, from one Dispensation to another, according to the Prophecy of *Isaiab*, the Evangelical Prophet, where he speaketh of the Son of God, as Man in the State of a Servant of God, and even in a Manner as such (a Servant) in the Sight of Men, and in which he did indeed first appear in the Flesh; that is to say, "Behold my Servant whom I  
 " uphold; mine ELECT, in whom my Soul de-  
 " lighteth; I have put my Spirit upon him, he  
 " shall bring forth Judgment to the Gentiles.  
 " *Isaiab*. xlii. 1. Again, Ver. 6, 7. I the  
 " Lord have called thee in Righteousness, and  
 " will hold thine Hand, and will keep thee, and  
 " give thee for a Covenant of the People, for a Light  
 " of the Gentiles; to open the blind Eyes, to  
 " bring out the Prisoners from the Prison, and  
 " them that sit in Darkness out of the Prison-  
 " House."

THIS Prophecy was uttered and recorded several Hundreds † of Years before the Lord Christ came to that People. We may see plainly by this, there was a Fore-Promise of him to all Nations, as a *Light* to enlighten them. The Most-high is invisible, he dwelleth in divine eternal Light inaccessible: No Creature can behold him as he is; there is therefore a Medium and Qualification needful to us, whereby we may approach him, *come unto him*, and be saved with an everlasting and glorious Salvation; and therefore he hath sent forth his WORD, clothed with a reasonable

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† About 712 Years before Christ.

96      GOD'S *Merciful* INVITATION

Human Mind, and Human Body, to declare him; according to that Saying, "Sacrifice and Offering thou didst not desire, mine Ears hast thou opened; Burnt-Offering and Sin-Offering hast thou not required: then said I, Lo! I come: In the Volume of the Book it is written of me; I delight to do thy Will, O my God; yea, thy Law is within my Heart." *Psal.* xl. 6, 7. *Isaiab* i. 11. *lxvi.* 3. *Heb.* x. 5. This Son of the Highest, thus clothed with Humanity, is the Mediator between God and all other Men, by whose Holy Spirit and Power the Mind of Man is washed, sanctified, and qualified, so as, through this Veil, to behold the inaccessible Glory of the Father, and live.

Now the Word himself is the Glory of the Father thus veiled, and is Light in Men; variously proportioned in Point of Manifestation; and proposed as the Object of the Faith of all Men, as he is Divine Light; the true Light, which lighteth every Man that cometh into the World: And it is said, "The *Gentiles* shall come to this Light, and Kings to the Brightness of his Arising, *Isaiab* lx. 2, 3. And in his Name shall the *Gentiles* trust." *Matt.* xii. 21. iv. 16.

THE Father hath sent his Son Christ, that all Mankind may believe in him, and look unto the Father, in and by him; and there is not another Way. Mankind were in Darkness, in Ignorance, they had lost the Knowledge of God; and we likewise by Nature are all ignorant of God, and can never come to the Knowledge of him, and look to him so as to be saved by him, till we look unto him in his own Light.

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THE first Thing therefore that we Mortals must do, in order to this Salvation, is, to believe in this Light, and the Power that dwelleth therein: "For without Faith it is impossible to please God, "or to be born of this Light, or become a Child "of God, who is Light. This Faith is called the Faith of the Operation of God, because it is raised in the Heart by the Manifestation of the Light and Power of the Spirit of Christ in the Mind: There the Scriptures testify that he is: "The Word is nigh thee, in thy Heart, and in "thy Mouth, that thou may'st hear it, and do it;" and again, saith Christ of himself, "I am the "Light of the World; he that followeth me shall "not abide in Darkness, but shall have the *Light* "of *Life*."

AGAIN; we must believe in him, and receive him, as he is the Word of God, and as he is God; for the Scriptures so testify of him, "That in the "Beginning was the Word, and the Word was "with God; and the Word was God: In him, "was Life, and the Life was the Light of Men." So then, this Evangelist plainly declares the Lord Jesus Christ to be the true God, manifested in the proper Nature of Man. Does the *Evangelist* therefore teach that the Divine Nature was changed into the Human? No: or that the Human Nature was become the Divine Nature? No truly; but that the Human Nature, a reasonable Soul, cloathed with a Human Body, was assumed by the Divine Word, the Wisdom and Power of God, in a substantial Union, the Word and reasonable Soul; or Mind, never separable any more to

all Eternity, though the Soul and Body were once separated after their first Union, as one Man.

AND Jesus Christ being the eternal Son of God, is not made, but begotten; neither was he made, as he is Man, with respect either to Body or Mind, but begotten by Divine Influence; and under this Consideration, and by Virtue of this Union, the Lord Jesus Christ, as one with God, is properly and truly called God, being denominated according to his superior Nature, and, in that Sense, is God. And he is also the Holy Ghost, the *Spirit of Truth*,\* the Comforter, in his spiritual Nature cloathed with Humanity, and leadeth into all Truth; and in this Union he is also the Light of the World, who could never have beheld him in his unveiled Deity.

WE must therefore not remain in a bare Report of God and Christ, though we find it in the Holy Scriptures, and that Testimony is for ever true; but we must look unto God through Christ the Mediator, near unto ourselves, as Christ said of his own Spirit,† “ He dwelleth with you, “ and shall be in you; I will not leave you comfortless; I will come to you.” Again; “ He “ came unto his Own, and his Own received him “ not; but as many as received him, to them “ gave he Power to become the Sons of God, “ even to them that believe on his Name,” as he is the Word of God; and not only as Man.

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\* John xiv. 6.

† John xiv. 17.

THE *Jews* were his Own in a more particular Manner than other Men, by a Covenant of Works, made with their Fathers by the Mediation of *Moses*, the Servant at Mount *Sinai*; but they rejected Christ as a Deceiver, though he is the Son of God, and Mediator of a more excellent Law and Covenant, which shall endure for ever; yet there was a Remnant of them that believed and received him; and to them, but not unto the Unbelievers, he gave Power to become the Sons of God: Not by Eternal Generation, as the Son himself is,† but by Regeneration in Time, whereby they are made Partakers of the Divine Nature; as it is written, “ Forasmuch then as the Children are Partakers of Flesh and Blood, he (the Son) himself likewise took Part of the same; ||” so then the Son took Part of the Human Nature; that we might be made Partakers of the Divine Nature in him, through Faith in his Power, and thereby become the Sons of God, not by Creation only in the First *Adam*, but as begotten of God, by Christ, the Word of his Power, who is the Second *Adam*, the Lord from Heaven, the Lord and Giver of Life, and quickning Spirit, cloathed with Humanity, like unto us in all Things, Sin excepted: That as he was a little lower than the Angels, for the Suffering of Death for us, so we, by him the Son, the First-born, might be presented before the Throne of the Father, perfect in Heaven, with the innumerable Company of the Holy An-

† 1 Peter i. 23.

|| Hebrews ii. 14.



gels of God, and Spirits of the Just, who on Earth *looked unto God*, from all the Ends of the same, through the Son, and by him obtained this great Salvation.

Now Friends, to you in particular do I direct this, who are the Offspring of those who are glorified in Heaven, through Faith in the Son of God, and that Grace by which they did believe, having been faithful in their Day, and known this glorious Work of Regeneration: It is not by Blood, as their Descendants in Nature; for Flesh and Blood can only beget Flesh and Blood: Nature can only beget and bring forth her own Likeness. We are all the Descendants of the First *Adam*, by Procreation, according to the Ordinance of God in Nature, and of our next immediate Parents after the Flesh; but we must all believe in the *Spirit* and *Power* of Christ, in his immediate Operation in our Hearts, that we also may be regenerated, and brought forth in the Image of God, and Divine Nature of the Lord Jesus Christ, in whom we have likewise believed in our Day; for if we should receive all the Doctrines of Truth which they received, and be in the Practice of all the Establishments settled among them by the Wisdom of Truth, by way of Tradition only, without the *Life* and *Light* of Truth *revealed in ourselves*, we should fall short of Salvation in the End, notwithstanding.

BUT as we are all likewise called of God, by his Universal Grace, and none excluded, we must comply with the Means which God hath appointed,

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in order to obtain *this Salvation*; that is, to believe, follow, and obey the Lord Jesus Christ, the Word of Life, as He is Divinely revealed and manifested in us; and I trust many of you of this Age have already so believed,

AND as He is God, He is Omnipresent, and therefore very near unto all Mankind, and in us, tho' we cannot perceive Him in our Natural State, because of our want of proper Qualifications; we are blind by Nature, as to the Things of God, and want Eye-salve from Him. Saul, through a furious blind Zeal, was persecuting the Church of Christ, till "*Light from the Son of God* from Heaven shined around him, and "*with a Voice from above* confounded him; "*saying, Saul! Saul! why persecutest thou me?*" For which unreasonable Work he could offer no Reason, but humbly submitted to the just Judgment exercised upon him from Above.

WE may see then how this great Persecutor was convinced of the Error of his Ways, by a *Light* from Heaven, and the *Voice* of the Son of God. Oh! the blind Zeal and Wickedness of foolish and furious Man, in persecuting the Children of God, as saith the Scripture, "*They that are born after the Flesh, always persecute them that are born after the Spirit,*" until God in Goodness and Mercy unto his own Seed, confounds and rebukes their Enemies, by his Voice from Heaven, by his divine and powerful Word, and puts a Stop to their Fury and Rage. There is a cogent Energy in the Voice of God above any other Power; this Persecutor was overcome thereby,

thereby, and, of a furious Persecutor of Christ in his Members upon Earth, in the Spirit and Power of the *Priests* and *Rulers* of that Day, became a noble Instrument for Christ and the Glory of God, through those Qualifications wrought in him by the Spirit of Christ, which also attended him in his Ministry, whether in publishing the Truths of the Gospel revealed unto him given him in Charge, or working of Miracles, according to the Dispensation of God in that Age of the World. We may see therefore in this great Instance, how soon the Lord can work so great a Change in the Hearts and Understandings of Mankind: But to witness a real Change in ourselves, and the Completion of it by the same Power, is what all ought to wait for, and not rest contented in hearing what the Lord hath done for others, tho' we may firmly believe it.

“Who art thou, Lord, that I persecute?” I observe further upon this, that at that Time the Son of God was exalted at the Right Hand of the Eternal Majesty on high; glorified with the same Glory that he had with the Father before all Worlds, far above all Principalities and Powers, out of the reach of all Persecution in Himself; yet we may see He takes the Persecutions exercised upon those who believe in his Name on Earth, and are born of the same Immortal Power and Word of Life, as done unto Himself; for He is not ashamed to call them Brethren. What great and glorious Privileges then have they who believe in the Son of God, and stand for the Glory of his Name, in doing and suffering according to his Holy Will! Those still look unto  
God



God for *Salvation* at last, through and out of all *Persecution* and *Sufferings* for his Name's Sake and Gospel, and they are not disappointed.

AND we may also see, with *Thankfulness* to the Lord, how by his *Wisdom* and *Power* He hath cut down the Spirit of *Bloodshed* and *Persecution* in this Nation, in a good Degree, in this last Age: And I do believe, nay I am assured of it, that the Lord will cut off that evil Spirit by the Root, and leave neither Root nor Branch of it, in his own due Time.

THE Name of *Saul* being changed into *Paul*, and his Heart greatly changed and turned unto the Lord, he was sent on a better Errand; for his Mission was, “to bear the Name of the Lord before the *Gentiles*, and Kings, and the Children of *Israel*: He was filled with the Holy Ghost, made a Minister thereby, and sent unto the *Gentiles*, to open their Eyes, and turn them from *Darkness* to *Light*, and from the *Power* of *Satan* unto God, that they might receive *Forgiveness* of Sins, and *Inheritance* among them who are sanctified by Faith in the Son of God.” *Acts* ix. 15, 17, 20. xxvi. 16, 17, 18.

Now what *Light* is this the *Gentiles* were and are to be turned unto, in order to the *Forgiveness* of their Sins, *Sanctification* of their Hearts, and *Inheritance* among the Sanctified? He is even the same I have mentioned unto you already, where the Father said unto the Son, “I will give Thee a *Light* of the *Gentiles*, and a Cove-

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“ nant of the People :” Unto Him who saith of Himself, “ I am the *Light* of the *World* ;” unto Him who is the *Word* of God, the True Light which lighteth every Man that cometh into the World : To the True and Eternal God, who is that Light. This is the Sum of the Gospel, and of the Mission of this Apostle, and of all the Apostles of Christ in that Day, and of every Gospel Minister now, and throughout all Generations ; that All Mankind *believing* in this *Light*, and being *turned* unto Him, may have Remission of Sins, and Inheritance among them who are sanctified through Faith in Him ; without which Faith, Turning, and Sanctification, there is not, ever was, or shall be, any such Inheritance, by any Soul who hath known the Visitation and Manifestation of it, in any Measure, and rejected it.

THIS Light hath shined in Darkness from the first Lapse of Mankind, and doth still shine there, and ever will, throughout all Ages. *Man*, in his Natural State is, in Comparison of this Light, but *Darkness* : This is that Darkness of which the Son of God gives this Caution, “ Take heed therefore that the Light which is in thee be not Darkness. If the Light that is in thee be Darkness, how great is that Darkness !” it is even total Darkness. The Natural Mind, with all its Reason and Faculties, is but Darkness, with respect to the Knowledge of God, or the Things of God pertaining to his Kingdom, according to the Apostle to the Believers in that Day, “ Ye were sometimes *Darkness*, but now are ye Light in the Lord : (*Eph. v. 8.*) walk  
“ as

“as *Children of Light*.” Again, said the Lord Christ unto his Believers and Followers in that Day, “Ye are the Light of the World.” *Mat. v. 14.* And this is still the same in all that dwell in the Light and Life of the Son of God, in every Age of the World.

We may see the great Change then that is made in Mankind, by turning from *Satan*, the Prince of the Power of Darkness, and from Mankind themselves, who are by Nature that Darkness, unto the Son of God, who is that true Light, which lighteth every Man that cometh into the World. He is always in the World, a Witness for the Father against the World, and the Sins and Corruptions of it: A Reprover and Condemner of the World, until they believe in Him, turn unto Him, and repent, and forsake the Evil of their Ways, themselves, and the Evil-One: And then that Divine Light shineth out of that Darkness, the blind Eye is opened, the deaf Ear is unstopped, and Mankind behold the Beauty of the Lord in Holiness, and in Truth, and hear the sure Voice of Salvation by Him.

To open the blind Eye, &c. This is the Work of the Ministry which God Himself is the Author of, who are raised up and qualified, by the Word of Truth working in them to that End, and by no other Way: And tho’ they preach Christ the Light of the World, in the Demonstration of his Spirit and Power, and those Truths and Doctrines which tend to the opening of the Eyes of the Understandings of  
 O Mankind,



Mankind, yet still it is God Himself who worketh this great Work, where it is wrought; his Ministers are only Co-workers with his Holy Spirit therein, or as feeble Instruments in his Hand, by whom He himself bringeth to pass so great Works and Salvation; as the Apostle saith of the Redeemed in that Day, "We are his Workmanship, created in Christ Jesus unto good Works." *Eph. ii. 10.*

"The Scripture, saith the Apostle\*, hath concluded all under Sin." Was it that Mankind should be settled in Sin for Life in this World, as Fools have taught? No, by no Means, he speaketh more excellent Things ||; "That the *Promise* by *Faith* of *Jesus Christ* might be given to them that believe;" so that it is only declaratory of the State of the Natural Man until he believe in Christ. How then must Mankind believe in Christ? According to the Promise, I will give thee a Light of the Gentiles; that all Mankind might believe in the Son of God, the Light of the World, according to this Promise, and *come unto the Father*, by Him who is Light, and be saved from Darkness, and from him who hath Power in the Darkness, which is the Devil. Christ is the Wisdom and Power of God, and, as such, is God; his Wisdom and Power is one, and is Himself; He is that Wisdom and Power, and the same is the Word; God

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\* Galatians iii. 22.

|| Ibid.

is one. The Human Mind is not God, nor is the Human Body; the Human Mind and Body are Effects of that Divine Wisdom and Power: The Cause is before the Effects, they are subsequent: Yet because the Humanity is taken unto the Divine Nature, absorbed therein, and inseparably united therewith, Jesus Christ, who is that Holy and Divine Man, is called God in the holy Scripture, because of the Super-excellency and Pre-eminence of the Divine Nature with which the Human Nature is annexed inseparably for ever; so that the Wisdom and Power of the Father, in this Humanity and Union, are one Christ, the Messiah, the Saviour of the World, under the Character of Jesus Christ; and therefore let all the World *look unto the Father, by Him, for Salvation*, for there is no other Name given under Heaven, or ever shall be, but the Name of Jesus, by which Mankind ever were, are, or shall be saved; "He had a Vesture dipped in Blood, His Name is called The Word of God." And at the Name of Jesus, whenever, or in whomsoever, the Father nameth this wonderful powerful Name, then shall every Knee bow, and every Tongue confess unto Him, the Judge of the World, either in a Day of Visitation in Mercy to Life Eternal, or Condemnation unto Punishment.

Now the Lord Jesus Christ, having a real Human Body, subject unto Death, as ours are, He was crucified therein, according to the Scriptures, as a Propitiation for the Sins of the whole World, declaratory of the Love and Mercy

Mercy of the Father to Mankind universally, who sent his Son into the World, not to satisfy a vindictive Justice, as that which is of Man, which exacteth the utmost Farthing, or else no Satisfaction or Forgiveness, but in the Will of the Father, who sent Him in Love, to declare his Love, Goodness, and Mercy, and Forgiveness of Sins unto all Mankind, upon Condition of Faith in this Messenger, and Repentance from dead Works; "I will have *Mercy* and not Sacrifice †."

BUT tho' the Human Mind of Christ was separated from his Body upon the Cross, and so remained for a Time, which is the common Death; yet the Word and Mind were never separated from the Time of their first Union, nor ever can be, (for then the whole Christ must have been dissolved and ceased;) and the same Word, in the same Human Mind, resumed the same Body; as saith the Lord Jesus, "No Man taketh my Life from me, but I lay it down of myself: I have Power to lay it down, and I have Power to take it again. This Commandment I have *received* of my Father ‥." Seeing the Body and Mind, whilst in a State of vital Union, make one Man, was the Humanity of Christ then dissolved, when the Mind and Body were separated? No; for tho' Body and Mind make one Man while in Union,

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† Matthew ix. 13. xii. 7. Hosea vi. 6.

‥ John x. 18.



they are separable, which Separation is the common Death; yet the Soul, or Mind, being of an immortal Nature, remains to be the Man, in a more Spiritual State, when the Body is put off and dissolved, and when that Separation comes, the Mind returns the Body to the Earth as her Due, having been borrowed therefrom for a Time, and the Soul returns to God, who placed her there for a Season.

AND as the Separation of the Mind and Body is the natural Death, even so is the Separation between the Soul and the Divine Life of the Son of God the Death of the Soul, by which she becomes totally corrupted, tho' not mortal in the manner that the Body is, but remaineth in this Death, and yet liveth a sensual Life in this Corruption, until this Corruptible put on Incorruption, and this Mortal put on Immortality; until the Breath of Life from God, in infinite Mercy, return into her, and restore her unto Life, through Faith in his Almighty Word; for in Him still is Life, and that Life is the Light of Men; as it is also written, "Awake thou that sleepest, arise from the dead, and Christ shall give thee Light\*." By this it appears, that tho' this Light is in all Mankind, as a saving Gift from God in the Nature of it, yet we are not sensible of it, as such, until we are quickened, in some Degree, by the powerful Voice of the Son of God; according to that Saying, "The Hour

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\* Ephesians v. 14.

" cometh,

“ cometh, *and now is*, when the dead shall  
 “ hear the Voice of the Son of God; and they  
 “ that hear shall live.” *John* v. 25.

It is remarkable, that the Son of God yielded up his Life upon the Cross, and was dead, before his Blood was shed †; ere the Spear, in the Hand of the Soldier, made that large Incision in his Holy Side, sufficient for the reception of a Man's whole Hand, piercing Him to the Heart, whence issued both Blood and Water; as an infallible Proof, that he was really dead, and of the Eternal and Almighty Power, which, under that natural Impossibility, raised Him from the Dead.

BUT before he departed, and as he was upon the Cross, between the two Thieves, he said to the believing and penitent one, “ This Day  
 “ *thou* shalt be with *me* in Paradise;” from which we may receive great Instruction.

*First*, THAT at what Time soever Man believeth in the Son of God, confesses his Sins before Him, and repents, he shall have Mercy and Forgiveness; and, if not in a dying Hour, if he perseveres in Faith and Obedience, shall have a Place of Rest and Divine Pleasure with the Lord for ever. And seeing that Christ was that same Day in Paradise, and the Thief there with Him; when the Body of Christ lay in

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† *John* x. 18. *Isaiah* liii. 10, 12.

the Sepulchre till the third Day after, and the Body of the Thief was broken upon the Cross, after the Manner of Criminals in that Part of the World in those Days; What was that *Me* in Christ, and that *Thou* in the Thief, which were in Paradise that same Day they were crucified? It could not be in the Bodies, and it is impossible that Saying could fail: We may therefore learn thereby,

*Secondly*, THAT the Union of the Godhead, and Manhood of Christ, was not dissolved or separated, by the Death of his Body, but remained perfect notwithstanding.

SEEING then, that the Union of the Divine and Human Natures constitute one Christ and Saviour, the Lord Jesus remained to be that Saviour, after the Death of his Body, and whilst it remained in that State, as well as before, and since, and so will remain to all Eternity.

*Thirdly*, THAT though the Body of the Thief was dead, yet the Mind was at the same Time with Christ in a State of Salvation, divine Pleasure and Glory; and so he will remain for ever. According to that Saying of the Lord, "I am the Resurrection, and the Life:† He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me,

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† John xi. 25.

" shall



“shall never die.” From hence we may clearly infer, that though the natural Man be ignorant of the Life of Christ, and dead to all Sense of the Knowledge of God, in Trespases and Sins, yet by Faith in the Son of God, who is the Resurrection and Life Eternal, he shall be raised in this World, into the Sense and Enjoyment of that Life, be united with it, and continuing to believe therein, shall never die with Respect to that Life; he shall not be separated from it any more, but shall live with God and the Lamb therein for ever, though his Body shall die: For this Saying of Christ cannot be understood to relate to the temporal Life or Death of the Body: First, because a Man who is naturally dead, cannot in that State begin to believe, and thereby attain to a bodily Life: Secondly, because if it related to a bodily Life or Death, then such as believed in him should never die in that Sense, but live in the same Bodies for ever. And in that Case all the Apostles of Christ, and Primitives in that Age, and all in every Generation since, unto this present Age, who have believed in Christ, would have been now alive in their Bodies, here upon the Earth; or be what some call translated, of which we have no Account; or otherwise none of them, or any others, ever believed, and therefore following the common Course of Unbelievers, they are dead; both which would be inconsistent with that Saying of the Son of God, and therefore ought not to be admitted: But the Doctrine of a spiritual and eternal Life, by Christ who is that Life, thereby established, is further illustrated by what Christ said to the Thief upon the Cross as above; and that the Minds of Men are united unto Christ, by the invisible

Work

Work of Regeneration, and by him unto the Father, as Mediator of the new and everlasting Covenant of Light and Life, die no more for ever, though the earthly Houses and Tabernacles, their Bodies, be dissolved and be no more.

BUT as the Body of Christ was raised again, by the same divine Power, by whose holy Influence it was formed or begotten in the Womb of the Virgin, and the same Human Mind thereunto reunited, as the Scriptures testify, and ascended as they likewise declare; some in this last Age, apostatizing from the Truth and Light of the Son of God in themselves, after they had been once inlighten'd thereby, and being ignorant of his Humanity, with respect to his Human Mind, have opposed his Bodily Appearance to his Spiritual; saying, "his  
" Light within (or in Man) is not sufficient for  
" Salvation, without something else;" meaning the Body of Christ only, as if that were the whole Humanity of Christ, not regarding his Soul; raising also other curious and presumptuous Questions, and Disputations, about the Body of Jesus, as *Satan* of old about the Body of *Moses*, not for Promotion of Religion and Edification, but for Strife, Debate, Envy and Mischief: Asking us if we believed, "That Christ is now in Heaven,  
" glorified in the same Body that he had on Earth,  
" and therein sitting on the Right Hand of the  
" Father?" This they intended as a Test of their own forming, concerning the Truth of our Faith in Christ. To some of whom I have answered, That though we believe whatsoever is written of Christ in the holy Scriptures, yet we do not pre-



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*suble* to take upon us to determine concerning the  
*Mode* of the Being of that Body in Heaven, it not  
 being declared in the Scriptures, only that it as-  
 cended out of the Sight of those who saw it ascend,  
 and much more is it out of the Sight of them who  
 did never see it. Neither could those Busy-Bodies,  
 and untaught Querists, conceive any Idea of it,  
 much less transfer any adequate Notion of it to any  
 other; but thus much the Scripture saith,† “ Now  
 “ that he ascended, what is it but that he also de-  
 “ scended first into the lower Parts of the Earth?  
 “ He that descended, is the same also that  
 “ ascended up far above all Heavens, that he  
 “ might fill all Things.” Seeing Christ ascended  
 in his bodily Appearance (of which the Apostle  
 here writeth) and filleth all Things, how can he  
 remain in the same *Manner* of Existence? A cir-  
 cumscribed and material Body, as that of Christ  
 was, cannot fill all Things, and retain a corporeal  
*Mode*. And Christ, as the Word of God, filled all  
 Things ever since they were created; and being  
 present every where, at all Times, there is no  
 Place whereunto he can ascend or descend, so that  
 this Saying of the Apostle is applicable to his Hu-  
 man Ascension only. This put all such as I met  
 with in those Days, on this Subject, to Silence;  
 and our Doctrine was by many Brethren main-  
 tained, That Christ being God, and the Word of  
 God, and the true Light which lighteth every one  
 that cometh into the World, and cloathed with  
 his true Humanity, and inseparable from it, he is

in Christ. To some of whom I have answered  
 That though we believe whatsoever is written of  
 Christ in the holy Scriptures, yet  
 altogether



altogether sufficient for the Salvation of All Mankind, without any Thing else, or further Knowledge of his holy Body than what the Scriptures declare; he having done and suffered therein whatever was appointed him of the Father, and so far answered the End of its Being and Preparation. And that he is the same Saviour, and altogether sufficient, in his Inward Appearance, without that Body (where and in what Manner soever the same now exists) is clear, where it is said, "Wherefore lay  
 " apart all Filthiness, and Superfluity of Naughtiness, and receive with Meekness the engrafted  
 " Word, which is ABLE to save your Souls."† Then, as the *Evangelist* said, such of the Sons of Men, who believed in Christ, as he is the Word of God, and is God, became to be the Sons of God; not by Generation, nor the Traditions, Impositions, and Inventions of the Wisdom and Wills of Men, by which they make the Commandments and Establishments of God of none Effect to themselves and to others; but as they believed in the Word of God, the true Light which lighteth every Man that cometh into the World, by the effectual Operation of the Measure of Grace received, by Faith therein, even in him; out of his Fulness, in whom it pleased the Father that all Fulness should dwell. So that it was not any Thing of their own acquiring, by any Abilities of theirs, that they believed in him; but they were made sensible of the Word of Reproof, by its own Actions and Motions in their Hearts,

† James i. 21.

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manifested there, as the immediate Object of their Faith, wherein believing, and being thereby sanctified, they then became sensible, by blessed Experience, of the Flowings of his Divine Love, Virtue, and Power. As he said in the Case of the distempered Person who secretly believed in him (yet durst not own it, as if she meant to steal a Cure from him) and that if she could but touch the Hem of his Garment, she should be whole: "There is VIRTUE gone out of ME.

AGAIN; We may observe further upon this Passage with the penitent Thief upon the Cross, that this *Thou* of which Christ spake, that the *same Day* should be with the Soul of Christ in Paradise, in a State of Salvation and Divine Eternal Pleasure, was the Mind, the Soul of the Man, and not the Body; from which it followeth, that the Mind is the Man, without his earthly Tabernacle, and that himself is a spiritual Body, into which is breathed Divine Eternal Life, by Jesus Christ, the Second *Adam*, as he is the quickening Spirit, the Lord and Giver of Life Eternal, to all that believe, and follow him, in the Way of Regeneration.

THE Heart and Mind of Mankind, even in this Life, is capable of a good Degree of Divine Consolation and Pleasure, in a State of Reconciliation with God, through Christ, and Faithfulness to known Duties; as many in this Age, by happy Experience through the Grace of God, do know, and so remaining unto the End, are sure of the Ocean of the Fulness thereof, as soon as they depart out of their Earthly Bodies; nor do such at  
all



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all need or receive any other Bodies, their Minds themselves remaining Spiritual Bodies, alive by the Life of Christ for ever.

AND that it may be so with this whole Audience, now and to all Eternity, is my sincere Desire and Prayer to the Lord God, who hath thus mercifully invited all Mankind to look unto Himself, and be saved. *Amen.*

F I N I S.





TO ALL MANKIND

all good and virtuous and other honest, upright  
and righteous persons, who by  
the power of God will persevere

And that it may be to with this whole  
Church, now and to all eternity, is my  
earnest desire and prayer to the Lord God,  
who hath thus graciously invited all Mankind  
to look unto Him, and be saved. Amen.

THE END

